

THE CATHOLIC MIND

VOL. XLII

AUGUST, 1944

NO. 980

Anti-Semitism

MOST REV. EDWARD MOONEY, D.D.

IN accepting the kind invitation of your committee to address this meeting, I was conscious of the opportunity thus given me to say in highly significant circumstances some things which I think American Jews may well expect to hear from the lips of their Christian fellow-citizens. From a platform shared by those who bear heavy civic and religious responsibilities in Detroit, one can speak with all the advantages of direct, personal address to an audience that is keenly sensitive to the practical social problems that arise when malevolent emphasis is placed on the things that divide us rather than on the things that unite us as members of the great human family.

Nothing in the news today justifies that sensitiveness more completely than the story of the Warsaw ghetto, the details of which are just now seeping through the wall of Nazi censorship which encloses occupied Europe.

Address by the Archbishop of Detroit at a Civic Mass Meeting, held in Detroit, June 7, 1944.

For that story vividly highlights the inhuman lengths to which men can go when they allow the things that divide us to generate hatred between man and man, and attempt to settle resulting problems on the deadly inspiration of that fanatical hatred. This meeting affords us occasion publicly to express our admiration of the heroic courage of those who in the last days of the Warsaw ghetto led a forlorn hope in resistance to their murderous oppressors. This they did, not with any idea that they could ultimately prevail, but with the determination that they would die, if they must, like men fighting to defend their rights rather than as abject slaves, and with the thought that their resistance might arouse the conscience of the world.

It is pleasing to note that their desperate cry was taken up by the Government of Poland and relayed to the world. In a recent meeting of the International Labor Office, a member of that government said:

Hitler is using Poland as a slaughterhouse for the mass murder of millions of Polish Jews and Jews of other European countries—a murder unprecedented in the annals of history. Hitler is determined to achieve the complete annihilation of the Jewish people. In some areas fighters of the Jewish underground, aided by their Polish brothers-in-arms, rose against the German conqueror. The heroic armed resistance of the Warsaw ghetto will live forever in the story of mankind.

SUFFERED FOR CENTURIES

Not only a sense of brotherly compassion, but even an elementary concern for the moral health of our western civilization prompts our cry of horror at the deliberate and brutal extermination of a race which, more than any other of equally high and ancient culture, has through the centuries felt the flail of man's inhumanity to man. It implies no closing of our eyes to other contemporary instances of unconscionable cruelty in handling problems of racial and religious antagonism to give full play to this salutary sense of horror at the utterly inhuman solution of a problem in human relations which the story of the Warsaw ghetto so repulsively climaxes. A generation which has grown accustomed to read of the systematic suppression of inalienable human rights, of mass deportations of millions of

men, women and children at the nod of a dictator, of the deliberately murderous extinction of whole sectors of populous nations on account of racial, religious or political antagonism—a generation which, like our own, has had to read of these horrible things in the contemporary history of the establishment of either Communist or Nazi domination, is in danger of losing its capacity of being shocked at the sight of brute force standing over the trampled form of human rights.

Without the unremitting cultivation of a keen sense of right and wrong, and its objective application to all situations regardless of whether they concern us, our allies or our enemies, there is the further danger that we may almost unconsciously admit into our souls a kind of fatal admiration for the efficiency of brute force instead of persistently retaining our natural abhorrence of its callousness. To give full play, therefore, to our instinctive revulsion of horror against this latest instance of mass cruelty in the story of the Warsaw ghetto, is to serve a salutary purpose in preparing ourselves for the impending task of putting together the shattered pieces of a war-torn world.

I have no thought of extenuating the lapse from the ideals of Christian conduct so often evident in the part which Christians have played in the age-long tragedy of Israel's wanderings through the nations. But we should not fail to note the fact that the Nazi perpetrators of the colossal

crime of the Warsaw ghetto are professedly and rabidly anti-Christian as well as anti-Jewish. In Germany itself, throughout occupied Europe and particularly in Poland they have persecuted Christians with a ferocity that is exceeded only by their unparalleled cruelty to the Jews. May we not hope that in the fires of a common tribulation new bonds of human solidarity and mutual good-will are being forged between Christian and Jew? In the heroism of Christians who have so often risked and not infrequently given their lives to rescue their even more unfortunate Jewish brothers, may we not find an augury that when the agony is over Jews and Christians will work together to write a brighter page of history in liberated Europe, and particularly in Poland which has, at least, the historic glory of having offered the Jews a haven of refuge when they were driven out of other countries?

PRIESTS KILLED AIDING JEWS

For me it is a matter of pride to recall the memory of the venerable Father Godlewski, a seventy-seven-year-old priest who, together with the vicar of Grzybow parish, voluntarily remained in the Warsaw ghetto to alleviate the sufferings of its condemned inhabitants. Even now it is known that the following Catholic priests met their death at the hands of the Nazis; we for giving aid to hunted Jews: Father Urbanowicz, who was shot in 1943; Father Archutowski, rector of the semi-

nary of Warsaw, who was sent to Majdanek where he died under torture in October, 1943; the Dean of Grodno and the Prior of the Franciscan monastery in that city, who were sent to Lomza and shot there in the autumn of 1943.

But it is not a question merely of a few outstanding instances which inadequate information of a detailed kind reveals. There is an organized movement in Poland for the protection of Jews by their non-Jewish neighbors. A special committee of the Polish underground has for its aim to conceal the Jews who are in hiding among the Polish people and to render them needed assistance. How widespread this movement is may be inferred from the fact that there are in Poland today about one million survivors out of a Jewish population of three and one-half million in 1939. That even this number has so far escaped the Nazi terror is largely due to the brotherly cooperation of their Christian fellow-citizens.

What this means in terms of heroic human solidarity is clear when we reflect that to conceal a Jew, to give him a night's lodging, to supply him with food or any kind of transportation is punishable by death in Nazi-dominated Poland, and captured Jews are put to torture to force them to reveal the names of those who helped them. Surely those who during these bloody years have suffered together in mutual helpfulness under the very shadow of death will have learned

how to work together in harmony for the restoration of their native land in the new day of freedom.

In all of this there is a deep lesson for us. The horrors of the Polish ghettos under the Nazi terror represent the climax of Nazi Anti-Semitism and call attention to the inhuman lengths to which group antagonisms can go when fostered hatred is given rein. It would be a blessed thing, indeed, if our instinctive revulsion against these extreme manifestations of hatred and cruelty were to warn us against incipient and oftentimes covert attempts to stir up or to exploit group antagonisms in our own land. That such attempts have been made it is futile to deny. The A.P.A. movement, the Ku Klux Klan and our pre-war wave of Anti-Semitism were, in fact, more than merely incipient phenomena. How to counter such attempts, prudently, indeed, but effectively, is something we should all have at heart. It is easy enough to deal with open manifestations of this kind in their initial stage. When exposed in their true light, they wither in the free air of democratic discussion. I think the record will show that they have attained full growth only under the encouragement of a repressive dictatorship.

It is not so easy, on the other hand, to deal with covert incitement to group antagonisms—which can, however, produce a noxious undergrowth in the social life of any nation. Anti-Semitism in America is usually of the covert type. It tries to evade

the condemnation which recognition of its stark, repulsive reality would immediately evoke by resorting to an unduly abstract definition of Anti-Semitism as hatred of the Jew as a Jew. That definition is so close to the metaphysical as to offer too wide a margin of evasion to the covert Anti-Semite. To insist on a more concrete description of Anti-Semitism with its mean jibes, its vicious innuendo, its vague accusations, its unjustified generalizations, its distorted emphasis—all calculated to foster organized antagonism—is to enable the man in the street to recognize it for the ugly thing it really is and put him on his guard against it.

EXPLOITERS OF ANTI-SEMITISM

Once we are aware of the moral and social evil of Anti-Semitism, open or covert, what can we do to eradicate it or keep it from spreading? Obviously the responsibility here falls chiefly on the Christian majority, although the Jewish minority has a part to play, and all of us have to be intent on fostering sincere good will, on examining and repressing our own instinctive or inherited prejudices, and on developing an attitude of alertness against the vicious activities of those who would exploit these prejudices for personal profit or subversive propaganda. In connection with this last point it will be helpful for all of us to remember that just as there are professional anti-Semites who exploit the simplicity of emotional Christians, so

too, there are professional opponents of anti-Semitism who exploit the simplicity of emotional Jews. In regard to two publications which I would place in this second category, it is gratifying to note that prominent Jewish leaders of my acquaintance are working diligently to keep their people—and many sympathetic Christians as well—from being deceived by them. Reason and experience prove, to my mind at least, that mere denunciations of Anti-Semitism accomplish little; reason and experience indicate, moreover, that each group can act most effectively within the limits of its own membership, and that for one group to tell another what it should do in the matter is generally futile and oftentimes positively harmful.

TASK OF CATHOLICS

In all frankness I should here give expression to my deepest conviction that there is no solution for the problem of Anti-Semitism or any similar problem in the latitudinarian tendency to brush aside as non-essential the religious differences that divide us. Is the latitudinarian Jew for that reason any less the object of anti-Semitic prejudice? Or is the latitudinarian Christian for that reason any less susceptible to the virus of present-day Anti-Semitism? Personally, I do not think so. We should never forget that Anti-Semitism developed in Germany in direct ratio to the effectiveness of the official repression of Christianity, and that the Nazis, notorious for their atrocious persecution of the Jew, were

branded by Pope Pius XI as the "deniers and destroyers of the Christian as well?"

This brings me to the consideration of the positive contribution which Christians can make to the solution of the problem of Anti-Semitism. To be consistent with the observation I made a moment ago, I should restrict myself to what I might call the Catholic prophylaxis against Anti-Semitism. Briefly I might say that it is to be found in a better understanding of the doctrine the Church teaches and a better observance of the moral precepts She inculcates. Catholic teaching formally and explicitly condemns Anti-Semitism. To cite an instance from the records of our day I quote a Papal decree of March 25, 1928, which reads: "The Apostolic See . . . condemns most emphatically the hatred directed against a people which was once chosen by God, that particular hatred which today commonly goes by the name of Anti-Semitism." Catholic teaching directly and by manifold implication emphasizes the dignity of the human person which Anti-Semitism outrages. Catholic teaching exalts the historic religious role of the Jewish people, and glories in the heritage from Judaism which is an essential element in Christianity.

This is what Pope Pius XI had in mind when, referring to the words every priest recites daily in the Mass, he said: "Abraham is called our patriarch and ancestor. Anti-Semitism is not compatible with the sublime reality of this text. It is a movement in which

Catholics cannot participate. We are spiritually semites."

The moral precept which the Catholic Church considers most distinctively Christian is the command of Christ to love our neighbor. Anti-Semitism is diametrically opposed to this virtue of Christian charity. I shall never forget a comment on Christian charity which nearly forty years ago I heard from the lips of an old Irish priest in Rome. He said: "Charity is the virtue which disposes us to do good to all men, especially those who differ from us in religion." That concept of charity is typically Irish but thoroughly Christian. When Christ Himself wished to illustrate what He meant by love of neighbor, He told the parable of the Good Samaritan. No chasm that divides us today is deeper than the chasm which divided the Jew from the Samaritan of biblical days. Yet that was pointed out by Christ as the social chasm which the charity He taught should bridge. Evidently that chasm has been bridged in the homeland of that old Irish priest—which, by the way, is one of the few really Catholic states in the world.

About two months ago a New York tabloid ran a series of articles alleging the existence of an anti-Semitic movement in Eire. A group of prominent Jewish leaders in Dublin and a Jewish member of the Irish Parliament promptly replied. Here is what they said:

The Jewish Representative Council of Eire repudiates as false, irresponsible and mischievous any suggestion that the govern-

ment of this country is anti-semitic, or that there is any organized anti-semitic movement in Eire. The Jewish community live and always have lived on terms of closest friendship with their fellow Irish citizens. No Irish government has ever discriminated between Jew and non-Jew.

The Jewish member of Parliament added: "As a member of the Irish Parliament and a practicing adherent of the Jewish faith who has represented for seventeen years a Dublin constituency ninety-seven per cent Roman Catholic, I deny emphatically that the people of Ireland, or the present or any government of Ireland are or ever have been anti-Semitic." This is a tribute not only to Irish justice but to Irish charity as well. In Catholic Ireland charity—love of God and love of neighbor inspired by love of God—has been an effective solvent of racial and religious antagonisms. It can be that everywhere.

MORAL ORDER COMES FIRST

The heart-rending story of the Warsaw ghetto told here tonight reveals in all its horror what Hitler's New Order really means. Significantly, indeed, our President said two years ago: "To the new order of tyranny which the dictators wish to impose with the crash of a bomb, we oppose a greater concept—the moral order." Last October men prominent in Jewish, Catholic and Protestant religious leadership in the United States summarized in a seven-point declaration the fundamental principles of the moral order and their prime applications to the

relations of man to man, group to group and nation to nation. The first point in that declaration called for the recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and the moral law which comes from God. The second assertion reads: "The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights."

These are foundation stones in the making of a better world—a world that will solve the problems of racial and religious differences by justice and charity and not by hate. On these foundations every group can build higher

under the stimulus of all that is best in its own religious and cultural inspiration. But if we disregard these foundation principles that lie deep in man's nature and in his reverence for his Creator, if we undermine these cornerstones of morality in setting the emplacements of the future, the story of the Warsaw ghetto will not be what it certainly should be—the last sad record of mass hatred organized by those who had forsaken the law of God and consequently the prime instincts of their common humanity. The security of Jew and Christian, as well as of those who are neither Jew nor Christian, and the promise of their living together as men and brothers lies in our common devotion to the moral order as a reflection of the mind and will of God our Maker, our Supreme Lawgiver and our Judge.



Religion and Revelation

No Religion has yet been a Religion of physics or of philosophy. It has ever been synonymous with Revelation. It has never been a deduction from what we know: it has ever been an assertion of what we are to believe. It has never lived in a conclusion; it has ever been a message, or a history, or a vision. No legislator or priest ever dreamed of educating our moral nature by science or by argument. There is no difference here between true Religions and pretended. Moses was instructed, not to reason from the creation, but to work miracles. Christianity is a history, supernatural, and almost scenic: it tells us what its Author is, by telling us what He has done.—*Cardinal Newman, Discussions and Arguments*, p. 296.

Our Lady in Russia

HELEN ISWOLSKY

*Reprinted from The MARIANIST**

IN the Act of Consecration of the Human Race to the Immaculate Heart of Mary, written by Pope Pius XII in May, 1943, there is a special paragraph concerning Russia. In this paragraph the Holy Father implores Our Lady to grant peace and union to our separated Russian brethren, because of their "singular devotion" to Mary, and "in whose homes an honored place was ever accorded" her "venerated icon, today perhaps often kept hidden to await better days."

We know that the Pope's act of consecration is closely linked to the apparitions of Our Lady of Fatima. And it will be recalled that, in her revelations to the three little children of Portugal, Mary conveyed to them, among other things, a message concerning the salvation of Russia.

The motive which inspired the Holy Father to speak of the Russian people in his act of consecration is that he was informed of the survival in Russia of a deep religious faith, which withstood all the onslaughts of militant atheism. In spite of persecution and anti-religious propaganda which lasted for more than twenty years, the holy icons are still venerated in Russia. Often, as Pius XII stated, they were "hidden to await better days." And now, when the Soviet leaders have granted considerable con-

cessions to religion, including the re-establishment of the Patriarchate, and have suspended atheistic propaganda, these images have reappeared in Russian homes, and even in factory districts and on collective farms. In every city retaken from the Germans the Russians are overjoyed to recover their churches with the holy relics that have been cherished throughout the ages.

The survival of the icons in Soviet Russia is one of the most striking manifestations of the faith so deeply rooted in the Russian people. Though separated from Rome, they have retained all the Sacraments, the patristic tradition, and validity of Orders. They have preserved the treasures of the Eastern liturgy. They have preserved the mystic and ascetic teachings of the Fathers of the desert. And they have kept alive the profound love of Our Lord and of Mary, a love which they have expressed in great religious art.

The icon was brought to Russia from Byzantium together with the Christian Faith. A school of original Russian icon-painters soon was formed. In Russia, as in Byzantium, churches are not decorated with statues, but with painted images. These images, or icons, were designed according to a "canon." This means that the artist had to observe certain fixed rules, both as to modes of representa-

* 108 Franklin St., Dayton 2, Ohio, May, 1944.

tion and as to dimension, outline and color. The images were painted on wooden panels. Originally, no ornamentation was permitted, except gold leaf or powdered gold, but later these wooden panels were covered with gold and silver dresses, enriched with pearls and precious stones. Heavy crowns and halos of shining gold were added. These coverings often turned out to be pieces of rare craftsmanship, but they deprived the icons of their original austere beauty. Some forty years ago, a group of Russian archeologists and artists began to remove the metal dresses from famous icons and rediscovered authentic Greek and Russian religious paintings. They also brought to light a series of rare frescoes in old Russian churches.

ICONS

But it is not with the purely artistic value of icon-painting that we are concerned in this article. The images of Our Lord, of Mary and of the saints have indeed an honored place in the most humble Russian home. If the frescoes of the medieval Kiev and Novgorod Schools, the "Trinity" of Rublev, some famous icons of Our Lady, belong among the art treasures of the world, the thousands of simple images, painted by the uncouth hand of village icon-painters, reveal the same mystic message as the masterpieces. In those naive images, before which an oil lamp burns night and day, we find the precious token of a true and child-like faith. They bring

warmth and comfort to the poorest farmhouse.

Like all other sacred Greek and Russian images, the icons of Our Lady were painted according to "canon." They were not, however, meant to be copies of an unchangeable model. The "canon" was not a form of censorship, it was primarily a mystic rule. It sought to preserve not an external discipline, but an inner vision, the vision of a supernatural world, disclosed to the church and to the saints. This is particularly true when speaking of the images of Mary; for according to religious tradition both in the East and in the West, the first image of Our Lady was painted by St. Luke.

The icon-painters of long ago started their work with a special prayer, invoking Our Lord, Mary and St. Luke, and asking forgiveness for all sinners who would pray before the icon. When the work was finished, the icon was blessed by the priest and only then did it become an object of veneration, as with the medals and statues of the Western Church.

The "canon," stressing the sacred, supernatural character of painting, demanded from the artist an austere, ascetic portrayal of his subject. Fantasy had no place in this sacred realm, where only genuine religious experience could guide the painter's hand. The icon is wrapped in an *unworldly*, supernatural atmosphere, as are the paintings of the Italian primitives, so closely linked to the Byzantine conception of sacred art.

And yet, the strict rules did not exclude color, inspiration, a vivid sense of poetry. When Russian archeologists discovered the original works of the old icon-painters, they wondered at the brilliant hues, the almost aerial beauty of these images. The rigid Greek mould, conceived by the stern monks of Salonica or Mount Athos, was filled with the spirit of deep and burning love. The "Pieta" and the "Descent from the Cross" are profoundly dramatic. The "Annunciations" radiate celestial joy. And the numerous paintings of the Mother of God holding the Divine Child in her arms express infinite grace and tenderness.

The icons of Our Lady venerated in Russia present an infinite variety. There are images representing her as the temple of Wisdom surrounded by prophets and saints, and others showing her in domestic scenes of the Nativity. There are "Annunciations" and "Assumptions" and "Stabat Mater." There is "Our Lady the Guide," and "Our Lady of the Ever-Burning Bush" (protection against fires), and "Our Lady Joy of All the Sorrowful," and "Our Lady of Unexpected Joy," and of "Prompt Help," and of "the Shipwrecked"; there is "Our Lady the Healer," and "Our Lady of All Sinners," and "Our Lady Comfort My Grief," and many others, with beautiful and moving names, showing how fervently the Russian people implore Mary's intercession in hours of suffering and trial.

Most of Our Lady's icons represent Mary holding the Infant Jesus in her arms. According to different canons, the Divine Child is held either on His Mother's left arm, or on her right arm, or pressed against her breast. Three of these icons are particularly venerated in Russia; they are Our Lady of Iberia, preserved in a small chapel near the Resurrection gates in Moscow, Our Lady of Vladimir, and Our Lady of Smolensk, in the Moscow Cathedral of the Assumption. We must also mention Our Lady of Kazan, and the Icon of the Assumption, the most ancient Russian relic, preserved in the Kiev-Petchersky Monastery in Kiev. This famous abbey was partly destroyed by the Germans, and it is not known whether the famous icon has escaped destruction.

A number of icons of Our Lady, like certain statues of her in the West, are considered miraculous by the people of Russia. They are the instruments of bodily cures and of spiritual consolation. Many of them have remained untouched during wars and civil strife. They have protected besieged cities and repulsed a seemingly invincible enemy. In the time of national calamities they were carried in solemn procession through the city. They were brought to the homes of the sick. During the early days of the Communist revolution and religious persecution, there arose many legends of icons miraculously saved from destruction, resisting the bullets of the godless who fired at them, or mysteriously repaint-

ed and regilded by an invisible hand in closed and desecrated churches.

Before the revolution, the miraculous cures performed through the icons of Our Lady were listed in special books. One of them, published in 1892 and bearing the "imprimatur" of the Moscow ecclesiastical authorities, gives the detailed history of over 130 such miraculous icons in Russia. The procedure applied in these cases by the Russian Orthodox Church is not so carefully controlled and prudent as that of Rome. It is more a matter of popular devotion, of a mass manifestation of religious fervor, than of decisions formulated by the hierarchy. However, the title of the book which we have mentioned: *Benefits Accorded by the Mother of God to the Christian Race Through Her Holy Icons* is surely one which will appeal to all those who bear a true devotion to Mary.

TRUE DEVOTION

It is this true devotion that Pope Pius XII recognized as one of the deepest spiritual qualities of the Russian people. Indeed, the venerable icons of Russia have inspired this people with an extraordinarily strong and vivid religious sense. They have protected and comforted them in the

hours of ordeal and suffering. They have been the center of spiritual and national resistance throughout the ages. Thus, the chapel of Our Lady of Iberia was the heart of Moscow. The recent history of this icon, taken out of her chapel during the revolution, hidden away "to await better days," and finally restored to her former place at an hour of great national peril—when Moscow was threatened by the foreign invader—offers evidence of deep-rooted piety and devotion.

We shall conclude our list of icons by recalling the two which in the East are venerated by both Orthodox and Catholics. One is Our Lady of Tchenstokhov, which according to tradition was painted by St. Luke and brought by St. Helen to the region of Lemberg. The other is Our Lady of Ostrobram in Wilna.

A copy of the icon of Our Lady of Ostrobram was placed on the grave of Wladimir Solovieff, the great Russian thinker and apostle of Union. This grave is the symbol of the deep spiritual link which binds us to our separated Russian brethren. It is a token of that reunion for which we all pray, in order that, as Pope Pius XII requests in his act of consecration, there should be "one fold of Christ under one true Shepherd."



There is no doubt that Christianity has created amongst us the political rights we recognize in peace and the rights of nations we respect in war—benefits for which the human race shall never be sufficiently grateful.—Montesquieu.

Sex Education

*Statement Issued by the HIERARCHY OF ENGLAND AND WALES. Reprinted from the CATHOLIC HERALD**

THREE is today a widespread laxity of moral conduct which is a source of anxiety to all serious-minded people. It is especially noticeable in the matter of sex relations. There is an urgent search for a remedy.

The Government, in its care for the health of the community, desires to stem the spread of venereal disease and to instruct young people for their own protection. Public lessons on sex both for children in school and for members of youth organizations have been suggested. We have no confidence in such proposals and we see grave danger in them.

Our aim ought to be to lessen rather than to increase the artificial stimulation of erotic emotions. More modesty and more reticence are undoubtedly needs of our time. It is not, however, to be inferred from this that we are opposed to school courses of personal hygiene, parentcraft, domestic science and the like,—health education rather than sex education.

Children should not be allowed to grow up in ignorance of the facts of life. When they are sufficiently mature they should be individually instructed on the way in which God wills mankind to increase and multiply by the union of husband and wife in marriage. Complete silence has never been the policy of the Catholic Church.

She has too much respect for children to leave them to face unprepared the dangers and responsibilities of life. But, guided by the Spirit of God and by an experience of two thousand years, She has always proceeded with caution, with reserve, and with a great reverence for the person of the child.

Knowing that the instinct for reproduction is fundamental and very strong, her constant tradition has been not to arouse it prematurely, not to encourage precocity in this matter, but on the contrary to direct the child's thoughts and imaginations away from the things of sex rather than fix them there. She wishes children to be introduced gently, and without shock, to the facts of life. And her mind is that this introduction should be provided by the parents themselves.

Unfortunately many parents lack the knowledge and power of expression necessary to give the information. And so their children are left, without guidance, to receive their first knowledge from tainted and even dangerous sources. To remedy this defect, we advise:

1. That the parents themselves be encouraged to attend courses specially arranged for them in their own neighborhood, so that they may be trained to educate their sons and daughters aright in matters of sex.

*67 Fleet St., London, E. C. 4, April 6, 1944.

2. That teachers and youth leaders, who are willing and competent, should be suitably trained to give individual and truly Christian instruction in this matter in conformity with the wish of the parents.

Further, as practical guidance, we remind believers and all men and women of good will that:

1. The sex act is ordained by God to bring new life into being. Its use is restricted to husband and wife in lawful marriage. Deliberately to abuse the sex faculty or to indulge in sexual intercourse outside marriage is a serious violation of the order established by God and is a grave sin.

2. It is contrary to the mind of the Catholic Church to explain the human physiology of sex publicly to

a class of children. Public descriptions of the intimacies of sexual relationship offend that delicacy of feeling which is an instinct of our nature.

3. A natural and biological approach to sex is inadequate to safeguard either health or virtue. Religion offers the strongest motives and the most powerful aids for the control of the passions.

4. There are certain public incitements to sexual vice which are far more dangerous than ignorance of the facts of life. The defence of public morality needs to be undertaken by those who have influence in literature, art, the press, the theatre, the cinema and the radio. Every Christian should do what he can to ensure that his place of work does not become a place for moral corruption.



Instruction in Sex

Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex education, *falsely imagining they can forearm youth against the dangers of sensuality by means purely natural*, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, it is argued, and to harden them, as it were, against such dangers.

Such persons grievously err in refusing to recognize the inborn weakness of human nature, and that law of which the Apostle speaks, "as warring against the law of my mind" (Rom. 7, 23), and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.—*Pius XI in CHRISTIAN EDUCATION OF YOUTH.*

Trends in Modern Crime

JOSEPH J. AYD, S.J., PH.D.

THE title of this paper is a kind of misnomer. It should really read Trends in Modern Criminology and Penology. As a matter of fact, crimes today are the crimes of yesterday, the only substantial change or difference being in the descending age-level of the criminals. Certainly, the multiplication of laws, state and federal, and the multitudinous transformations in our social and commercial life (especially in wartime) offer temptations and opportunities for the commission of crimes unknown and unheard of heretofore. Human nature, however, does not change, nor do human passions. And so we still have the same old conventional and legal category of crimes: 1) crimes against property; 2) crimes against public morals; and 3) crimes against person.

But one need only read Dr. Ben Karpman's weighty volume captioned *Case Studies in the Psycho-pathology of Crime*—the first of a contemplated series of studies—to realize that there is a radical change in the offing, in society's attitude toward crime and its treatment. And such books as *Youth in the Toils*, *The Adult Minor* and *Chaos in Sentencing Youth Offenders* constitute outstanding evidence of the fact that our old traditional ideas about juvenile and adolescent delinquency must be pitched overboard and more sensible and constructive approaches to the question devised.

This address by Father Ayd, Professor of Sociology, Loyola College, Baltimore, was delivered at a regional meeting of the American Catholic Sociological Society, Washington, D. C., January 15, 1944.

Our criminal courts, which, in the final analysis, bespeak the convictions of the rank and file of thoughtful citizens, regard the aforementioned crimes—except in comparatively rare instances—as being wilfully-planned, consciously-premeditated acts, committed entirely for the purpose of getting immediate personal gain, as a larceny, robbery, burglary and certain types of murder; or as a result of viciousness or hot temper, as in "passion" murder and the various sex crimes that shock the community so deeply. In our older texts on criminology—followed by most of our criminal courts today—the individual is held to be a fully responsible agent who, being guilty and convicted, deserves only punishment for his evil deeds. Hence, the only way to deal with social delinquents and criminals primarily proposed by them is to segregate the offenders from society and punish them, and this punishment, in spite of historic failures, is supposed to check criminal wilfulness, control predatory motives and tendencies, and cure viciousness and hot temper.

As the vast majority of our penal institutions are conducted today, civil punishment cannot possibly do the magic kind of job the courts and society envision. Of course, prisons can and ordinarily do keep the criminals segregated from civil life for months or for years, but they cannot possibly effect the change in their personalities and characters which is absolutely necessary for their own welfare and the future welfare of society.

On this important question modern criminal psychopathology has something to offer, whether right or wrong I leave to your own consideration and your own convictions concerning the validity of psychoanalytic concepts. At least, psychopathology offers something positive and constructive, and, taking into account the manifold aspects of human nature, as does Dr. Angyal in his *Foundation for a Science of Personality*, it may, without converting us to psychoanalysis, lead to saner and more efficacious methods in dealing with the unhappy members of society, young or old, who have fallen into "the toils of the law," and have become our unwanted wards.

Modern criminal psychopathology challenges all the older assumptions that have become sacrosanct and are almost instinctively acted upon daily in our criminal and juvenile courts. It denies that the criminal is invariably a responsible agent. It submits that crimes and delinquencies, in the main, are not always conscious acts, that material gain is not their purpose, though

it may appear so superficially and outwardly; that viciousness and hot temper are not reasons but rather results of unrequited emotional states which seek and find an outlet in aggressive anti-social acts that may be, in psychoanalytic terminology, but symbols of unconscious motivation. In other words, modern criminal psychopathology asserts that criminal acts have the same psychic significance that neurotic symptoms have in the psychoanalytic clinical picture. Hence modern criminal psychopathology urges that society, instead of punishing criminals for their misdeeds, should inaugurate and emphasize *psychotherapeutic* measures, not necessarily psychoanalytic, in our penal and so-called corrective institutions. Incarceration serves only to intensify neurotic conditions.

JUVENILE CRIME

Juveniles, and adolescents up to 16, or 18, or 21, in the field of crime and delinquency now make the headlines of the daily press and fill column after column in most of our popular magazines. This prominence is usually ascribed to conditions produced by the current war and its effects upon the family in a changed economic and social order. Different phases of the wartime juvenile delinquency problem daily emanate from federal, state and local sources, and in countless communities—as in Baltimore—commissions have been appointed to meet and, if possible, offer some practical

solution of the problem. Almost every metropolitan area reports a startling increase in crime and other anti-social acts on the part of youngsters below or just above the varying criminal court age. As a truly nationwide situation, there is genuine cause for alarm, for intensive study and research, and resultant local community action, under both public and private auspices.

The Federal Bureau of Investigation at fairly frequent intervals has issued reports indicating a dangerous upswing in juvenile and adolescent delinquency during the past few years. For instance, arrests of girls under 21 increased from 9,675 in 1941, to 15,068 in 1942. Among this group, prostitution increased 64.8%; vagrancy 1.24%; disorderly conduct 69.6%; and drunkenness 39.9%. Arrests for assault by males under 21 in the same period rose 17.1%; for rape 10.6%; disorderly conduct 26.2% drunkenness 30.3%. These figures were characterized as "shocking," and Mr. J. Edgar Hoover, Director of the Bureau, commented: "Crime figures last year were truly alarming. Something has happened to our moral fibre when the nation's youth under voting age accounted for 15% of all murders, 32% of all robberies, 58% of all car thefts, and 50% of all burglaries." From this brief and sketchy nationwide picture it is quite evident why the problem of the hour is juvenile and adolescent delinquency.

On June 16, 1938, the *Federal Juvenile Delinquency Act* was ap-

proved and signed, and marked a significant departure from the older routine of federal criminal procedure. It segregated the juvenile (under 18) from the adult felon and ordained the nature of his custody in the light of the character, condition, needs and welfare of the juvenile himself or herself. The nine sections of this admirable law may be summarized as follows:

1) Section *one* defines "juvenile" as a person 17 years or under, and "juvenile delinquency" as an offense against the laws of the United States committed by a juvenile, and not punishable by death or life imprisonment.

2) Section *two* provides that any juvenile against whom the act is invoked shall be prosecuted as a juvenile delinquent, if the Attorney General so directs, and the accused "consents" in writing.

3) Section *three* confers specific jurisdiction on United States District Courts to try juvenile delinquents, and provides that for such purpose the court may be convened at any time or place within the district, in chambers or otherwise, and that the trial shall be without jury.

4) Section *four* provides that if the court finds the juvenile guilty, it may place him on probation or commit him to the custody of the Attorney General, but in neither case beyond his minority.

5) Section *five* requires that the arrest of a juvenile should be *promptly* (immediately) reported to the Atto-

General and that all other necessary procedure in the case be expedited.

6) Section *six* provides that the Director of the Bureau of Prisons may contract with public or private agencies for the custody, care, subsistence, education and training of juvenile delinquents and defray the cost of same.

7) Section *seven* provides that the juvenile delinquent committed under this act may be paroled at any time by the Federal Board of Parole.

8) Section *eight* and section *nine* refer to the construction and naming of the act.

The act has been operative now for four years. During 1939, 43% of the juveniles apprehended were heard under its provisions; 41% were prosecuted under regular criminal procedure; and 16% of the cases diverted to the state courts or dismissed. In 1940 56% were heard under its provisions, 30% under regular procedure, and 14% diverted or dismissed. In 1941, 63%, 13% and 24% respectively were the ratios.

In 1941 (my latest statistics), the total number of cases handled under the act was 624. The disposition of these cases was as follows:

National Training School for Boys...	247
Federal Reformatories	246
State and local training schools.....	70
Other fed. correctional instit.....	36
Res. homes and other placements....	25

It is clear from this summary that the Federal Government has made considerable progress in its handling of juvenile delinquents, but the fact

that there are many cases still tried as criminal, that there are juveniles confined in jails awaiting trial, that, sometimes at least, there is an excessive period between arrest and disposition, and the like, and the fact that federal juvenile offenses are still on the upgrade prove unmistakably that there is room for development, growth and improvement all along the line.

STATE ACTS

In the State of Maryland, the Commission on Juvenile Delinquency appointed by Governor O'Conor in 1940 submitted a 297-page report, embracing consideration of the current juvenile court system and the various institutions having the care of children. The three outstanding proposals (recommendations) were: creation of a Bureau of Child Welfare within the State Department of Public Welfare; revision of the current juvenile courts, both as to jurisdiction and powers; and the erection of a suitable reformatory at the Penal Farm.

The Legislature of 1943 enacted two laws dealing with juvenile delinquency. One, Chapter No. 818, abolished the office of Magistrate of Juvenile Causes in Baltimore City, and provided that the Juvenile Court in Baltimore City should be a division of the Circuit Court (that is, Criminal Court) of Baltimore, presided over, with adequate jurisdiction, by a member of the Supreme Bench of Baltimore. The other law, Chapter No. 797, among other matters, established

a Bureau of Child Welfare in the State Department of Public Welfare, charged with the responsibility for insuring proper standards of child care for all children who need it, and a Division of Institutions within the Bureau, with supervision over a new Juvenile Reformatory.

Recently, in the City of Baltimore, under the auspices of the Mayor and the Criminal Justice Commission, a commission was inaugurated captioned the *Baltimore Youth Commission*. This Commission, of which I am a member, has now supposedly been functioning for several weeks. How efficiently the new Juvenile Court, and the two Commissions, that of the Governor and that of the Mayor, are doing their respective jobs, might be readily deduced from a speech delivered by John O. Rutherford, Clerk of the Baltimore City Court, at a meeting of the Grand Jurors Association. Among other pertinent remarks Mr. Rutherford asserted:

Appointing committees of prominent people with high sounding names is not the solution of the critical juvenile problem . . . Numbers of roving bands of boys and girls on the streets every night indicate that the situation is out of hand . . . It will continue to be out of hand until adequate institutional facilities are provided for delinquents . . . Young boys who have become hardened are refused by the training schools —Maryland School for Boys and St. Mary's Industrial School—and are sent to the Penitentiary and the House of Correction, while young girls who should be placed in institutions are released because there is no place to send them . . . The Baltimore Police force and the new Juvenile Court

judge have done a magnificent job in attempting to stem the tide of delinquency, but it cannot be done without proper institutions and public spirited citizens who will act instead of sitting on do-nothing committees . . . This criminal situation is the most important problem facing Baltimoreans today. Anyone who does not believe me should investigate the files of our penal institutions and should observe the number of youngsters roaming the downtown streets every night when they should be at home in bed.

In factual support of Mr. Rutherford's remarks allow me to mention two recent cases that came under my observation. A 13-year-old boy, with a rather serious previous court record, was involved in four cases of automobile theft. He made the threat out loud in court that if he were committed to the Maryland School for Boys again, he would run away from it, as he had done before. The Judge sentenced him thereupon to the House of Correction. Subsequently, the boy on his own behalf applied to another Judge for a writ of habeas corpus, primarily on the ground that he felt out of place among so many adults in the institution. The writ was issued, but, after a hearing, he was remanded, and he is still there!

Four youngsters, 15 and 16 years of age, were sentenced to terms in the Penitentiary ranging from three to ten years arising out of a series of auto thefts and other larcenies. All had previous court records. In imposing sentence, the Judge said: "It makes me sick to bear down on you boys. It will do you no good, I know. But it will at least protect the people of Bal-

timore for a while and take some more thieves off the streets."

Last year in Baltimore one of our Supreme Court judges sentenced a 17-year-old boy to 90 years in the Penitentiary for three acts of banditry with a dangerous weapon. Several social-minded lawyers, amazed at the absurdity of the sentence, on their own initiative and without fee, took the case up to the Maryland Court of Appeals. The Appeals Court almost immediately sent the case back to the sentencing judge. This judge thereupon resentenced the youngster (whose case, by the way, had not been referred to the Probation Department for investigation!) again to thirty years on each charge, but this time he ordained that the sentences should be concurrent and not consecutive. This youngster is now serving a thirty-year sentence in the Penitentiary.

THE ADOLESCENT

This case logically leads me to a brief discussion of the sad plight of the adolescent, that is, the youngster between seventeen and twenty-one. Prof. John B. Waite, of the Michigan University Law School, co-author with Prof. Wood of the recent volume *Crime and Its Treatment*, who acted as reporter for the American Law Institute when it was engaged in drawing up the admirable *Youth Correction Authority Act*, issued the following statement:

Seventeen to twenty year olds are arrested not merely for petty offenses but for

major crimes more often than persons of any other four year group. They come before the courts twice as frequently as adults 35-39; three times as often as those 40-49; five times more than those of 50-59; and eleven times as often as all persons over 59. Nineteen year olds offend more often than persons of any other age, closely followed by those of 18 years.

As far as I am informed, only three jurisdictions have courts specifically established to handle adolescent cases. Two are administrative and only one ordained by statute. The two administrative adolescent courts are the Detroit Boys Court and the Adolescent Court of Brooklyn. The "one and only" in the United States established by law is the "Youth Part" in the criminal courts of the five counties that comprise New York City. This began to function in the fall of last year. Under a new law, known as the Youth Offender law, passed in the 1943 session of the New York Legislature, in cases of felonies, such as burglaries, larcenies, serious assaults, etc., the Grand Jury or the District Attorney may recommend to the Court, or the Court itself may determine, that the defendant should be found a *youthful offender*—a new crime category in New York, by the way—provided that he consents to such a procedure. In such instances the indictment by the Grand Jury is not filed, and the defendant escapes the category of criminal.

An important provision of this new law is that all the proceedings in connection with the determination of

youthful offenders shall be conducted separately and apart from the other terms of a court held for public trials. Further, the law provides that the defendant may be paroled to await the determination of the court. The maximum probation period for these youthful offenders is fixed as three years. But, if the defendant is not a fit subject for probation, the court can commit him for a term, not to exceed three years, to any religious, charitable, or other reformatory institution authorized by law to receive persons over the age of sixteen.

The law specifically states that the determination of a person as a youthful offender shall not serve as a subsequent disqualification to public office, public employment or any other right or privilege or to receive any license granted by public authority. It also provides that no youth shall be deemed a convicted criminal by reason of such determination. The record of any youth adjudged a youthful offender must be sealed and not open to public inspection. The same procedure, slightly modified, may be followed in misdemeanor cases.

The serious and critical problem of wayward youth above juvenile court age and their treatment under ordinary and traditional court procedure has recently been made the subject of protracted study and investigation by a committee of lawyers and other experts under the auspices of the American Law Institute. The late Judge Joseph N. Ulman, of the Supreme Bench

of Baltimore, a member of the committee, described the scene thus in the 1942 spring issue of the *Journal of Criminal Law and Criminology*:

For more than two years a committee of the Institute made up not only of lawyers but of outstanding representatives of allied social sciences concerned with problems of crime and criminals, worked on the preparation of this "model" act—that is "The Youth Correction Authority Act." Seldom in America have lawyers sat around the conference table with physicians, psychologists, penologists and others skilled in dealing with the behavior of youthful law-breakers, talked the same language, worked earnestly to find solutions for their common problem. The central feature of the proposed act is the creation by law of a Youth Correction Authority to whose custody the courts will commit youth between the ages of 16 and 21 convicted of serious crimes. Minor offenders, punished by fine only, will not go to the Authority. Offenders liable to a death sentence will be sentenced by the courts under existing laws. But all others will be placed in the custody of the Authority under a true indeterminate sentence.

The Authority will have the right to place the offender on probation, to confine him in an appropriate institution, to move him from one type of institution to another, and to release him on parole or absolutely. It is to have at its disposal a graduated series of penological facilities ranging from the mildest to the most rigorous. Normally it may continue its control of the convicted individual until he reaches the age of twenty-five. But in extraordinary cases, where the individual fails to respond to treatment, the Authority may continue its control over him for additional successive five-year periods,

subject to review and authorization by a criminal court.

The Authority is to be composed of persons specially qualified for the performance of their duties who will take charge of the youthful offender from the moment his guilt has been judicially determined and will keep control of him continuously thereafter until his final release into freedom. The offender will first of all be *studied* as an *individual*. An effort will be made to determine his potentialities for good, as well as his tendencies for evil. Then he will be *treated* as an *individual*; and his treatment will proceed not in a fixed groove or for a predetermined time, but in such ways and for so long a time as the nature of his individual case may indicate. As can be seen, no one feature of the proposed Act is really new; each has been tried, each is in actual operation in some jurisdiction of the United States today. What is novel, however, in this proposed model Act is the effort to bind these features together into a planned integrated system, a system of criminal

justice with a beginning, a middle and an end.

This model Act was published by the American Law Institute in June, 1940. With some modification it has been enacted in California. A Committee of Federal Judges is working on it and state committees are actively promoting it in New York (with aforementioned results for New York City), in Illinois, Ohio, Pennsylvania and several other states. Obviously, the model Act will have to be modified in some of its details to make it fit into existing legal framework in any state that undertakes to adopt it.

This proposed plan—or law—which, by the way, leaves intact both the juvenile and the criminal courts as to their respective jurisdictions, is not proffered as a panacea, to completely solve what might rightly be called *the* crime problem of the nation, namely, adolescent delinquency. Prevention of crime and delinquency is and always will remain, in the last analysis, the work of the home, the school, and the Church.



Catholic Chaplains

Releasing figures which had been corrected to include inductions to the end of May, the Most Rev. William T. McCarty, C.S.S.R. indicates that there are now 4,200 Catholic chaplains in service. This force has been built up from the basic sixty who were on the job before Pearl Harbor.—*The CATHOLIC MESSENGER, Davenport, Iowa, June 22, 1944.*

Vatican Neutrality

Official Statement Issued on Behalf of the Vatican

N.C.W.C. News Service, June 7, 1944

THE HOLY SEE from the very beginning of the present war has always maintained an attitude of strict impartiality in regards to the actual armed conflict, remaining outside and above purely material interests and the competitions of contending parties.

Conscious of its universal mission of peace and charity, the Holy See in the exercise of its spiritual ministry left nothing undone to prevent the outbreak of the war not only through its intense diplomatic activity directed to this end but also by solemnly recalling to all nations the eternal and unchanging principles of the moral teachings of Jesus Christ on the basis of which it would not have been difficult to have avoided the conflict and to have found a peaceful solution for the international controversies involved.

With the outbreak of this terrible war, which before long spread to all continents, the Holy See employed every means at its disposal to bring relief to all peoples without distinction of nationality or race, from the miseries and sufferings consequent upon the war, seeking to render the conflict less inhuman.

Outstanding were its endeavors to induce the belligerents to spare unarmed, civil populations and the great monuments of Faith and civilization; to bring succor to the injured and to

the prisoners, and in short to carry out its universal work of charity rendered the more necessary as the consequences of the military operations became more harmful and destructive.

It is the avowed policy of the Holy See to maintain unchanged this attitude of neutrality whoever may be the military authorities actually having control of the City of Rome and it has every confidence that it will be able to continue its spiritual activity in the world through regular and free contacts with its representatives in the various nations and with the Episcopacy of the Catholic Church in every country.

RELIEF EFFORTS CONTINUE

It is likewise expected that the efforts of the Holy See to relieve every human misery will suffer no obstruction in their continued development.

The Holy See furthermore, while rendering due thanks to Almighty God that the Eternal City was spared from the horrors of a war fought within its walls and in the midst of its ancient and monumental Basilicas and incomparable religious, cultural and artistic treasures, unites itself to the tribute of praise which all men of upright sentiments and goodwill must acknowledge for what has been accomplished in avoiding an irreparable loss for the entire human civilization, and this rec-

ognition of the highest values of the spirit, which has been evidenced in the respect shown for the City of Rome, gives reason to hope that when at last hostilities have ended, peoples and their leaders will be prepared to estab-

lish an enduring peace which must be built upon the law of the Gospels, that is, upon principles of charity, justice and Christian fraternity applied without distinction to all peoples and all nations.



Mothers and Patriots

For who but the Catholic-Christian mother with a large family well-reared, strong and sturdy of character and imbued with the love of God and country—who but she is holding up the arms of America in this terrible crisis? Certainly not the Sangers, the birth-controllers or the Planned-parenthoodeers! No, the birth-controllers have no contribution to make to freedom or to a better world. This "high society" jeweled silk-and-sable crowd of poodle-promenaders are really lower and more despicable than the lowest of those women who lay in the gutters of ancient Rome.—*Archbishop Francis J. L. Beckman, of Dubuque.*

Inter-Marriage

For practical purposes, the question of inter-marriage between white and colored should not be made the important one at this period in our progress toward a better understanding between races. It is far more important to seek the economic freedom of the colored people in America so that they might be able to get rid of their slum shock and rise to a level where their intelligence and native culture will be allowed free play.

The second thing to be said is that the sooner the great bulk of Catholic people in America become alive to the reality of the problem presented by discrimination against colored people, the sooner our Faith will begin to make large gains among the colored. To say that the Negro has his place and he should keep it, is only making it possible for the Negro to say the same thing in the future about the white man. For the tables could conceivably be turned on all of us. It does nothing whatsoever to affect an intelligent handling of the problem, to speak of white supremacy.—*Thomas J. McCarthy in The TIDINGS, Los Angeles, Calif., June 9, 1944.*

America at the Crossroads

THE MOST REV. VINCENT J. RYAN, D.D.

*Reprinted from The CHURCH, FASCISM AND PEACE**

THIS war will bring about great changes in the social and economic structure of our nation. Many old things will go. New patterns will take their place. Many groups and individuals are attempting to determine the pattern of tomorrow's world. We must be prepared for many changes. If common sense prevails, the changes will be in the right direction.

Many old things ought to go. We should not want to keep the pattern just as it was in the era preceding the war. There is a pressing need for an overhaul job. The inherent evils in our system that lead to war should be removed. We must also admit that there were many injustices in the old pattern that ought to be removed.

With the most extreme radicals we can agree that there are injustices in our social and economic system. We disagree, however, with them only in the proposed remedies. The dictator state, whether Communist or Fascist, is not the solution. Our purpose in the war is to prevent either of these forms of tyranny. At all cost human rights and liberty must be preserved.

We must, however, be prepared for great changes. Unless we are prepared for these great changes and unless we spend our efforts to correct the evils in our present system and go along with needed changes, we are apt

to get what we do not want. We are apt to find ourselves living in a state that recognizes neither human rights nor liberty.

We find ourselves today at one of the turning points of human history. We stand today at the crossroads of history. These critical turning points in history have come before. Those who could have done so, failed to steer the course of change in the right direction. They failed to make the corrections in the social and economic system that would have averted the catastrophe. They failed even to recognize the inevitable approach of change; and in the revolution that followed, they perished.

The upper classes on the eve of the French Revolution, in 1789, could have corrected the abuses which were bringing on that tragic period of bloodshed and destruction. They should have recognized the need for change. As a result of their blindness, they perished. It was the same with those who long ruled in Russia. They failed to recognize the evils in the social and economic system. They tried to keep things as they were. The revolution that followed upset the whole system of which they were a part and carried them to their death.

Great and far-reaching changes are coming, and for them we must be

* Our Sunday Visitor Press, Huntington, Ind.

prepared. We may postpone them by our opposition for a time; but they will eventually come and come in the wrong way unless we are prepared to make the corrections that are needed. We must be prepared to steer in the right direction the course of change.

MANY CHANGES NEEDED

There is need for many changes in our social and economic structure. It is not geared for a just distribution of the wealth produced in the nation. The extremes of wealth and poverty in the United States cannot be defended. People will no longer believe that vast fortunes, running into hundreds of millions, can be justified, when one-third of the population have an insufficiency for a bare subsistence. The ever recurring depressions, characterized by want in the midst of plenty, is an indictment of something in our system. Multitudes without decent homes with plenty of building material and willing hands to build, multitudes without suitable clothing with plenty of material for clothes and willing hands to fabricate clothes, a superabundance of food and people hungry—such combinations do not make sense. But today when all have good incomes we are apt to forget about such matters. There is something fundamentally wrong with a distribution system that makes such situations possible. This something needs correction.

Corrections must be made in our social and economic system to protect the farmer. At the present time, under

stress of war, the farmer, with the rest of the nation, is enjoying material prosperity; but under the operation of the economic rules of the old system, he is faced again with the prospect of raising crops below the cost of production.

The laborer's right to a decent wage, and at least a living wage, has not always been recognized in the past. Perhaps even today there are those who believe that labor should be bought as a chattel on the market at the lowest possible price. But labor today is in control. At least a large section of labor is in control. There is the danger that this control might result in certain sections of labor getting more than its just share of the wealth produced. Through organization, labor is succeeding in getting its rights; but one might question whether organized conflict should be the enduring method whereby labor gets its rights. Labor groups might become so powerful that injustice to the rest of society, including other laborers, might result.

Our economic system today operates on an economy of scarcity. By this is meant that commodities and services are made scarce in order to maintain or raise the price. Manufacturers and processors limit the amount of goods, so as to keep up the price and make greater profits. Organized labor aims to keep up wages, by shortening hours, reducing the output of labor and limiting the number of apprentices. When carried too far, this puts labor in con-

flict with the rest of society. It puts one labor group in conflict with another. The farmer, too, in order to secure just prices for the things he raises, attempts to control and limit production, and in some instances, the fruits of the earth are destroyed to secure a just price. This, of course, does not make sense when people are hungry.

An economy of scarcity pits each group of society in bitter conflict with every other group. Even family is pitted against family when the economy of scarcity is applied in the limitation of children. John Jones, the merchant, reasons thus: "If I have only one child, I shall have more money to spend on him and also upon myself." If John Brown, who has five children, had imitated John Jones' example, John Jones would sell only one pair of shoes where he now sells five. If all groups and individuals in society were to operate on an economy of scarcity, the advantage one group or one individual seeks to gain would be blotted out by action of the others.

An economy of scarcity is one of the weakest points in our economic system. The advocates of Communism and Fascism have made this defect a subject of mocking jibes. Both the Communist and the Fascist will tell you that they propose to operate on an economy of abundance. But, of course, both sacrifice human rights and liberty.

In the world of tomorrow, we must find some way of operating on

an economy of abundance. Some form of cooperation in society must replace the eternal conflict between the various groups. Surely man's ingenuity can devise a new pattern that will secure just distribution and an economy of abundance. Such a plan should be the answer to both the Communist and the Fascist.

I am told that many businessmen recognize that great changes are in the making. I am told that an increasing number of businessmen are beginning to recognize that wealth carries a social responsibility, and that they recognize a more just distribution is necessary for the security of our society and for the maintenance of increased production. If this be true, there is hope for the future of our country.

We must be prepared to go along with the needed changes in order to avoid forms of State Socialism, or even Communism. We want neither of these because they mean the sacrifice of human rights and liberty. Let us hope that those who wield power today will not make the same mistake that people of influence usually made in the past.

We need an enlightened leadership, but the average man must take an understanding interest to correct what needs correcting. "Only an informed America is an invincible America"—we hear this slogan over the radio. This slogan is true for peace as well as for war—"Only an informed America is an invincible

America." It is, indeed, difficult today to disentangle propaganda from truth. Even the meaning of words has been changed. Communists have succeeded, at least in part, in changing the content of the word "fascism," making it mean anti-communism. Even the word "democracy" has lost its original content. The word "democracy" is used today to stand for systems of government where the people have no voice, and where human rights are sacrificed to a dictator or to an all-powerful state. Much effort, indeed, is needed to discern the true from the false. The man, however, with a character grounded on right principles, is the man who will quickly recognize the true and the false.

Too many are indifferent to their responsibilities as citizens. They leave to a few leaders all the thinking and all the planning. The average man is a joiner. He joins a political group, a labor union, or a farm organization, and then relies on the leaders of the group to take care of his interests. To make matters worse, he does not actually select the leaders. Again and again the result has been the same; the leaders sacrifice the welfare of the group to their own selfish purposes.

An intelligent democracy that functions at the grass roots is required to steer the course of change in the right direction. We shall have such democracy only when the people in each community of the nation begin to think and act and elect to political

office and as heads of their organizations men who represent their thinking. Unless this can be done, democracy will be on the way out.

GOD AS THE CORNERSTONE

God must be the cornerstone of the new order. "Unless the Lord build the house, he labors in vain who builds it. Unless the Lord keep the city, he watcheth in vain who keepeth it."¹ It is folly to talk about human rights unless we recognize that God gave these rights to man—rights that no one, not even the largest majority, nor even the all-powerful state, can take from him. The doctrine of human rights can be defended on no other grounds. Without God there are no human rights.

In the many plans for peace there is much talk about justice for all. It is folly to talk about justice unless we admit an eternal law of right and wrong implanted by God in the human heart. There is no such thing as justice, unless justice be sought in God's eternal law. If God be not the cornerstone of the new order in the United States, the prospect for us is the tyranny of the dictator state in some form or other. The all-powerful state must then be the court of first and last appeal.

With God as the cornerstone, the new order should be built on justice and on charity. Justice to every group in human society should be the foundation of tomorrow's America. Just

¹ Psalm 126: 1-2

wages, just prices and just profits should be our objective.

The purpose of law is to secure justice. But man can and does circumvent the law. While the purpose of law is to achieve justice, laws alone will not bring about justice. The virtue and habit of justice must be implanted in the hearts of men. Laws are futile unless we have a type of education which trains men to live justly.

Charity should find its proper place in the new order. Pius XI calls charity, "the soul of the social order." We have large disadvantaged groups in America that should be the object of charity. Perhaps some of them are in their present condition because of their own fault. God alone knows the causes in each individual case. But we do know that many of them are in their present condition because of injustice to them or to their forebears. Without charity, they and their families will remain helpless in their present status. They need rehabilitation, and it is in the interest of human society to spend generously for this rehabilitation.

Our charity must go out to other nations, the victims of unjust aggressions, and even to vanquished nations now our enemies in war. After the war, disease and famine will march across the continents of Europe and Asia. History will present no parallel of the distress that will cover a great portion of the world. Millions are doomed to death from want of food

and from malnutrition. Were we to put every ounce of sacrifice into our efforts, we would be able to save only a portion of the starving millions. Nevertheless, Christian charity demands that every effort and every sacrifice be made to save suffering humanity and especially the innocent victims. The period after the war will not be the time for the untilled fields and for an economy of scarcity, when millions will be starving. When so much sorrow and want demand our charity, the period after the war will not be a suitable time for self-seeking, money making, luxurious living and rounds of pleasure. If we close our eyes to the needs of suffering humanity, the curse of God will rest upon us.

We who live today may not hope to see the era of peace for which we all long. We are entering on a long period of penance that will not end with our generation. We must do penance for the sins of our own generation and the sins of past generations. Riotous and unjust living must be atoned for.

Sufficient for us should it be, if through our efforts the world may start again on the upward grade. This will be our joy and our reward. Unless we face the facts and strive to better human society, especially in our own country, many of this generation will see dreadful days. With the rest of the world we stand today at the crossroads of history.

Best Sellers of 1943*

LEONARD N. WOLF, PH.D. and EUGENE P. WILLGING

MORAL SUMMARY

As in last year's article, "Best Sellers of 1942," we will attempt a summary of the moral worth of the best sellers of 1943. However, last year we limited our evaluation to sixty novels; this year we are analyzing the reviews of all fiction and non-fiction titles on the New York Herald Tribune list in its literary supplement "Books." Before giving any figures, it is again necessary to state that these evaluations are based upon reviews that appear in the semi-monthly issues of *Best Sellers*. Those reviews are generally composed of two distinct sections:

1. A synopsis of the book giving as thoroughly as possible within space allotments the plot of novels and an adequate synopsis of non-fiction titles. In this portion of the review there is no major attempt to pass judgment although it is likely that many of the elements in the synopsis will be included because of their bearing on the morality of the book. For an example, see the account of St. Paul's conversion in the review of Asch's *Apostle* (*Best Sellers*, Oct. 1, 1943).

2. After having told what is in the book, the reviewer passes judgment on the moral worth of the title. Here it should be carefully noted that the prime objective is a moral evalua-

tion of the titles under review. It is not the only objective because often it is necessary to pass an opinion on its literary value. But when the full review is classified under one of the four major headings appearing in the Abridged Series (corresponding to the National Legion of Decency List of moving pictures, with which it has no affiliation) it becomes necessary to base placement solely upon moral worth, unless, of course, we introduced sub-classifications based upon secondary values. So far no attempt has been made to do this other than in the section of books "Recommended to Adults Only" where the first division is allotted to books of content and style "too advanced for adolescents" while the second division is that for books containing incidents or implications of immorality.

As an *obiter dictum* we wish to remark that "immorality" is not synonymous with "sexual immorality"; anything opposed to the Ten Commandments is immoral or against the moral law. Thus, the rationalization of miracles, found in *The Ten Commandments*, Asch's *The Apostle*, and Douglas' *The Robe*, represent instances of immorality; profanity, sadism, avarice, sloth, etc., are other instances, in addition to sexual immorality such as adultery, that affect the

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moral classification. Rather than elaborate upon other bases for moral evaluation of books we refer the reader to that comprehensive series of articles which appeared in *America* late last year under the title "Tenets for Reviewers" by Harold C. Gardiner, S.J.

There is, however, one additional point we must introduce. Generally, only one person reviews a particular book for *Best Sellers*; thus the review is "one man's opinion"; often that person is not in the city where *Best Sellers* is published and cannot be consulted for the classification of the book in the *Abridged Series*, the one-page list corresponding to the Legion of Decency List. There may, and often do, arise differences of opinion as to the classification of a title. We recall three instances when we changed classifications, viz., Willkie's *One World* from Class IV to IIa; Douglas' *The Robe* from I to IIb; and Rich's *We Took to the Woods* from I to IIa. In each case the opinions of other competent reviewers added new points to the original review which seemed to justify a change in classification. Thus, in the matter of reviewing books we are forced in the beginning to rely upon one review. Unlike movies where five hundred persons may sit in judgment simultaneously upon a picture, books are not available for review in sufficient quantity to allow for mass judgment; to some slight extent we must sacrifice relative certainty in judgment in order to get an opinion to subscribers quickly. Three alterations

of judgment in two years among four hundred titles reviewed represent a very slight margin of change.

What, then, are the figures analyzing the best sellers of 1943? Using the same headings that appear in the *Abridged Series* we have these totals:

I. *Suitable for Family Reading:*

	Fiction	Non-Fiction	Total
	18	33	51

IIa. *Suitable for Adults Only Because of Content and Style Too Advanced for Adolescents:*

	Fiction	Non-Fiction	Total
	11	46	57

IIb. *Suitable for Adults Only Because of Immoral Incidents Which Do Not Invalidate the Book as a Whole:*

	Fiction	Non-Fiction	Total
	27	13	40

III. *Unsuitable for General Reading but Permissible for Discriminating Adults:*

	Fiction	Non-Fiction	Total
	33	9	42

IV. *Not Recommended to Any Class of Reader:*

	Fiction	Non-Fiction	Total
	17	4	21

Books Not Reviewed in Best Sellers or Other Major Catholic Periodicals and on Which No Moral Evaluation Has Been Made:

	Fiction	Non-Fiction	Total
	3	19	22

As the above tables indicate, in fiction there are far fewer titles suit-

able for family reading or general adult reading than in non-fiction. About 20% of novels are suitable for the family; about 60% (as in 1942) are suitable for adult reading. This "suitability" refers only to relative lack of immorality; if one added to the moral criterion that of literary value, it would be easy to cut these figures in half. Most of these best sellers are not distinguished because of good writing. There is an occasional title like the novels by Howard Fast, Fuller's *Shining Trail*, Lothar's *Beneath Another Sun*, Saroyan's *Human Comedy*, Segher's *Seventh Cross* and Zara's *Against This Rock* which show careful craftsmanship or the touch of genius, but only the touch, for one would hardly say that any of 1943's novels were outstanding works of art.

SALES OF BEST SELLERS

Although there were fewer titles of best sellers in 1943, total sales of all books undoubtedly equalled if they did not surpass sales of 1942. *Publisher's Weekly* of Jan. 22, 1944, reports that the top 20 books of 1943 sold a far greater number of copies than the 20 best sellers of 1942. Outstanding were the sales of Douglas' *The Robe* which totaled 535,000 copies and Carlson's *Under Cover* for which the latest advertising figures (Jan. 30, 1944) show a total of 643,000 copies in print. These figures were achieved without benefit of book club assistance. The Book of the Month choice for September, 1943, Mar-

quand's *So Little Time*, had 656,000 copies in print as of Jan. 9, 1944; Betty Smith's *A Tree Grows in Brooklyn*, a Literary Guild selection, has 400,000 copies in print. But the runaway best seller of 1943 was Wendell Willkie's account of his world tour and program for a new era, *One World*. Simon and Schuster report that total sales of this title were 1,219,621 copies. One of their newest titles, *Target: Germany*, began with a printing of 190,000 copies.

How many copies must a book sell before it achieves the distinction of being listed by the *New York Herald-Tribune*? There is no definite sales figure set, of course; merely a report by three of the book stores sufficing to give a book mention. Obviously at certain seasons when sales are high, the sale of any one title must be high before it will be recorded; at other times when sales are weak, titles in lesser demand will be mentioned. Thus, in spring of 1943 was published a title with total sales of less than 10,000 yet this title was on the *Books* list for five weeks; a title appearing in the fall, on the list for eighteen weeks, totaled 40,000 copies; during the slack summer months one title was listed for fourteen weeks yet had a total sale of only 15,000.

Are the best sellers always the best sellers? In other words, are there books which sold more copies than some of the titles on the fiction and non-fiction list as given in the Appendix? Undoubtedly there are many.

First of all, the best-selling lists are limited to new titles; they exclude reprints such as those in the *Pocket Books Series*, *Modern Library*, *Everyman's Library*, etc. Secondly, textbook sales are obviously not recorded as the majority of such sales are made directly by the publishers. Thirdly, juveniles are usually omitted although an occasional borderline title such as St. Exupéry's *Little Prince* may creep in. Even with these large and broad classes omitted, quite a few titles escape reporting. For example, Crown Publishers report a total sale of 47,400 for Lawrence Lariar's *Best Cartoons of the Year, 1943*, a figure exceeding many of last year's non-fiction books.

CATHOLIC BEST SELLERS

Several publishers of Catholic titles were asked for figures on their outstanding books but no reply was received. Sheed and Ward in advertising releases mention a figure of approximately 25,000 for *Gilbert Keith Chesterton*, a mark that was probably tied by sales of Walsh's *St. Teresa of Avila*. The 1942 title, *The Family That Overtook Christ* (published almost simultaneously with *The Robe*) is unofficially said to have reached a total of 40,000. Lewis' *Screwtape Letters* probably sold between 10,000 and 15,000, giving it a place near the bottom of the secular lists. There may be six or eight other titles that have been mentioned on the *America* list during 1943 that have had a distribution of approximately 10,000 copies.

The conclusion would be that the *Herald-Tribune* weekly list is fairly representative of secular book sales, excluding text and reference book, juveniles and reprints. Occasional titles, particularly those issued by publishers who conduct large direct-mail campaigns, may become best sellers and not appear on the list. Reports from bookstores are the only basis for inclusion; therefore, any factor that excludes the bookstore is one that works against having the title mentioned. Most striking examples are book club selections, e.g., *Stuart's Taps for Private Tussie*, the December Book of the Month Club selection, published on November 24, had total sales of 400,000, yet had not appeared high on the list even at the end of January, 1944. Because the stores reporting are entirely secular stores whose stock of Catholic titles is never large, it is a corollary that the titles reported will be almost exclusively secular.

A BOOK OF THE MONTH OR EVERY WEEK

The book club phenomenon showed no signs of abatement; rather their claims of membership reached new heights. In a recent advertisement the Book of the Month Club announced it is reaching 500,000 families. The Literary Guild probably has a membership well over 100,000. As in the previous year, the 1943 choices of the book clubs were almost invariably best sellers in the book stores. However, some of the biggest sellers of 1943, *Under Cover* and *The Robe*

achieved the heights on their own power.

The Book of the Month is gradually discovering that more than one important book is published each month; in 1943 it chose nineteen books during the twelve months. Of these, as the list below shows, seventeen were considered suitable for general adult reading and two recommended for the mature adult. One-third, or six, of its choices were rated as "family books." Of the twelve Literary Guild selections, eight are suitable for adults, and four considered suitable only for mature adults or not recommended.

The Literary Guild favored fiction and avoided the war; the Book of the Month Club on the other hand chose eleven non-fiction titles and of its nineteen books nine dealt directly or indirectly with World War II.

SUBJECT ANALYSIS OF 1943'S BEST SELLERS FICTION

In fiction the categories of the year's best sellers are much the same as of last year. The historical novels: Allen's *Forest and the Fort*; Cannon's *Look to the Mountain*; Fast's *Citizen Tom Paine*; etc., continued the trend of depicting America's past, often through scenes of strife that would parallel the present. The European scene was the subject of other stories; of particular note was the revival of interest in Tolstoy's *War and Peace* brought out anew in a handsome reprint edition.

The interest in religious novels continued, if one can include such distortions of history as *The Apostle* among religious novels.

Romance and adventure, espionage and mystery, found their place, generally far below the other types of stories but always present. Detective fiction often appears near the bottom of the *Herald* list; the average sale of publishers' mystery selections (Crime Club; Inner Sanctum) appears to be about 6,000 copies.

The psychological novel emphasizing personality traits, generally of one central character, is another of the best-selling types. For example, Seager's *Equinox* is a semi-psychoanalytical novel partially based on the Electra complex; *The Turnbulls* by Taylor Caldwell is a story showing the corrosive effects of hate upon the human soul.

World War II entered into many of the novels. Lodwick's *Running to Paradise*, Lothar's *Beneath Another Sun*, Heym's *Hostages* and about a dozen other titles reflect war events. One might say that the war novels are not as significant as the corresponding titles in non-fiction.

NON-FICTION

The non-fiction list contained relatively many more worthwhile titles, chiefly books describing the war. Many correspondents and home-front analysts produced titles falling roughly into two classes. First are those dealing

directly with experiences of men in combat, such as Scott's *God Is My Co-Pilot*, Beleldn's *Retreat with Stilwell*, Pyle's *Here Is Your War*, and many others. Secondly, there are the books covering causes of the war, plans for peace, home conditions, etc., such as Lippmann's *U. S. Foreign Policy*, Carlson's *Under Cover*, and Willkie's *One World*.

Outside of war books there was a goodly selection of titles in biography and autobiography (e.g., the lives of Carver, Gibbs, Arthur Train and Wilbur Cross); in history (e.g., De-Voto's *Year of Decision, 1846*), science, education, politics, economics and sociology. Humorous titles were popular; note the success of *You're Sitting on My Eyelashes* and the lavish reviews given to *Cartoon Cavalcade*. The "How to" group was represented with Fink's *Release from Nervous Tension* and Fosdick's *On Being a Real Person*. The back to the land movement was advocated by Graham

in *Our Way Down East* and Damon's *Sense of Humus*.

CONCLUSIONS

That is the way 1943's best-selling books looked to us. The non-fiction war titles outranked in excellence the majority of the fiction titles even though most of the latter outsold the correspondents' and analysts' works. Morally the whole list (fiction and non-fiction) seems a little better simply because non-fiction was in the ascendancy. Actually the percentage of novels suitable for family reading dropped to 20% of the total list of fiction as against 25% for the preceding year. A tendency to classify as religious novels such works as *The Apostle* and *The Ten Commandments* simply reflects the heterodoxy of American thought; they are hardly more religious than would be one with a title like *Angel in the Taproom*; in fact, a book of the latter title would probably do less to undermine revelation and man's relationship to God.



State for Man

Once it is conceded that man derives his rights from the State, it must follow that the State can destroy those rights. We deny that doctrine; we fight against it. All over the world our men are opposing that false philosophy which would exalt the State and make of man its creature.—*Senator John A. Danaby, of Connecticut, at Immaculata Seminary Commencement, Washington, D. C.*

THE EDITORIAL MIND

Lay Retreats

RECORDS of the early days of the Pittsburgh Diocese show that one of the very first undertakings, a century ago, was the holding of "retreats" for the clergy and the laity. There were only twenty priests here then, and facilities for travel were so poor that only those lay men and women in close proximity to the cathedral, where these first religious exercises were conducted, could take part. But it was realized that concentration upon things spiritual, even under the limitations imposed by the times, was essential, and the new diocese thus established the holy precedent that through the years has come to assume greater and greater importance.

With the remarkable and sustained interest in the lay retreat movement which the past quarter-century has seen, there are now available retreat houses for men and women, and a special series of retreats for the summer. The war creates difficulties in the physical arrangements for these exercises but the war creates, too, new reasons why they are more necessary than ever. Only a spiritually enlightened people can bear, without disaster, the sorrows and the strain imposed by a conflict of the magnitude of the one in which we are now taking part: only

a spiritually strengthened people can hope to face successfully the tremendous adjustments and other problems that will be involved in the restoration of peace. As a source of spiritual light and spiritual strength the closed retreat is of priceless worth.—*The PITTSBURGH CATHOLIC, Pittsburgh, Pa.*, June 22, 1944.

Mixed Marriages

ONE of the requirements for the dispensation permitting a Catholic to contract valid marriage with a person not of the Faith is a promise signed by both contracting parties that all children of either sex born of the marriage be baptized and reared in the Catholic religion. There is no equivalent for this pledge. It must be sincerely agreed to with the honest and unreserved intention of fulfilling it.

In the 1944 Pre-Convention Book of the United Lutheran Synod of New York, a paragraph is devoted to this provision of the Catholic marriage law. It claims that the Catholic Church is endeavoring to have this promise enforced as a civil contract. Then it urges Lutheran ministers to protect their young people against this "vicious practice."

Any informed person knows that the Catholic Church teaches that it

alone is the one, true Church founded by Christ. Therefore, it is a practical denial of this fundamental doctrine for a Catholic to bring up his children in another faith. For a Catholic parent to be a party to excluding his or her offspring from the opportunity of the true Faith would be not only negligence but failure to fulfil a parent's essential responsibility for his or her child's spiritual welfare.

A priest or Bishop would be gravely culpable and fundamentally unfaithful to his office as minister of the religion of Christ if he cooperated in a marriage that might mean a spiritual injustice to souls.

Following the principle of private judgment, which is fundamental to Protestantism, there is no violence to the conscience of a Protestant young man or woman in agreeing to this condition necessary to the valid marriage with a Catholic. For the Catholic there is no substitute, save a permanent compromise with conscience, the practical renunciation of his or her Faith and living daily in the consciousness of invalid wedlock, which certainly is no secure basis for the prospect of real happiness.

The requirement of this promise is not a mere clever scheme for increased Church membership. It is a direct consequence of fundamental Catholic doctrine. It is no "vicious practice," as the Lutheran author terms it, but an honest, open declaration of principle.—*The EVANGELIST, Albany, N. Y., June 23, 1944.*

The Ladies Flubbed It

A new radio program presents a group of well known women discussing subjects suggested by listeners all over the country. On Sunday night there was put to these articulate ladies a question phrased something like this: "What woman, not necessarily an American, has, in your opinion, had the greatest influence on American life?"

Many nominations were made. Mrs. Roosevelt was one. Margaret Sanger, birth prevention advocate number one, was another. It seemed somewhat strange to hear a contraception propagandist classified as doing most for American life. Others mentioned included Jane Addams, Louisa May Alcott, Harriet Beecher Stowe, Queen Victoria, and the nameless female who, according to one of the panel, introduced the cocktail. All the suggestions speak for themselves and also say something about those who made them.

What about the Mother of Christ? Was she omitted simply because the chattering ladies feared being branded as pietistic? We fear not. She was forgotten. She was never even thought of. Yet, without question, she is the woman who has had the greatest influence on the world in general and on America in particular. She voluntarily consented to be the Mother of the Saviour. It was on her free choice that the Incarnation turned. She gave of her substance to clothe

the Eternal Word with the flesh of His humanity. She brought Him forth from her womb. He spoke to us the words of life, restored and amplified the means of grace, and redeemed us by His sacrifice. Apart altogether from this sovereign accomplishment of His earthly career, He gave human nature new dignity, new worth, and set under way the march to freedom on which humanity has, not always consistently or successfully, been engaged since He lived among men. It is His spirit which is the genius of our civilization. And all this followed Mary's spontaneous consent.

There is no possible debate as to the one right answer to the question proposed. The glib and opinionated ladies flubbed it. Perhaps this is an index of the rating to be given their program. — *The CATHOLIC TRANSCRIPT, Hartford, Conn., April 20, 1944.*

Catholic Teachers

THE end of the school year brings a respite to the teachers of our Catholic schools. This is a well-deserved rest. Too often we forget the invaluable services of the Priests, Brothers, Sisters, and lay people who year after year are advancing the cause of true education in their quiet way. They have brought honor to the Church while at the same time rendering signal service to the country. And all this without the least regard for self.

We are well aware of the sacrifices required of Catholic parents in procuring a Catholic education for their children. They contribute to the upkeep of the tax-supported schools and they support their own. Especially in large families this is a heavy burden. While emphasizing this splendid spirit of Catholic parents, we tend to forget, however, the sacrifices made by the teachers. Their unselfishness has been an essential element in the success of Catholic education in this country.

These teachers, for the most part, receive no financial remuneration. They have devoted their lives to religion and in that interest alone they serve. They are engaged in a noble work and they bring added nobility to it in their exemplary lives. The very purpose of their consecrated lives insures a genuine interest in their work and in the children entrusted to their care. Their influence upon students is part of the education they impart.

There is an old error still held by a few uninformed parents that in the Catholic schools students do not get the quantity and quality of instruction obtained under other systems. This untruth can perhaps be attributed to the oft-repeated emphasis on the religious and moral aspects of Catholic education and the less frequent references to the quality of instruction. This has been necessary to demonstrate the advantages of the Catholic system, and there has been no intention of soft-pedalling the element of instruction. The splendid record of Catholic

school products compares favorably with any other and in many instances is superior.—*The PROVIDENCE VISITOR, Providence, R. I., June 22, 1944.*

The Vatican and The Peace Parley

A NEWS report announces that the Vatican has sounded out several of the United Nations regarding the possibility of having a place at the postwar peace conference. This is said to be among the most important questions to be discussed with Myron C. Taylor. France is reported to have objected at first because the Vatican has official relations with Vichy, but to have withdrawn the objection because of the anti-Nazi attitude of the Catholic clergy in occupied France. Britain is said to be willing to have the Vatican participate as a neutral state, providing it is decided that other neutrals also will participate.

At the conclusion of World War I there was a similar report; that is, that Benedict XV might sit at the peace table. Some learned ecclesiastics were of the opinion that he should not do so. Perhaps it is well that he did not, for the treaty of Versailles is generally acknowledged to have been

unjust. On the other hand, it is possible that had he been present, the treaty might have been different. Again he may have known ahead of time what the terms were to be and that no moral suasion to the contrary would be effective.

The present report does not mention specifically the Holy Father, but uses the term "Vatican." Therefore, the Pope himself would not necessarily be the person to participate in the conference. It could be the Cardinal Secretary of State or another dignitary as the legate of the Supreme Pontiff. The presumption can be made that in the event of the Vatican's participation in the peace parleys, the weight of the Holy Father's spiritual authority and prestige would be thrown on the side of a universally just and durable peace, consistent with his already enunciated principles, as well as in behalf of the spiritual welfare of millions of souls whose future religious life easily can be affected by the final terms. Whether or not the report is true, the wisdom of the Vatican's participation is a matter for the informed and mature judgment of the Holy See itself to decide.—*The CATHOLIC LIGHT, Scranton, Pa., June 23, 1944.*



Discrimination in Employment

JOHN LAFARGE, S.J.

Testimony of the Editor-in-Chief of AMERICA before the Committee on Labor of the House of Representatives, June 14, 1944.

I AM speaking to your Committee in favor of the Bills for the establishment of a Congressional Commission on Fair Employment Practices. The position I take with regard to the pending bills is similar to that on which I have frequently expressed myself, in word on various public occasions, and in my writings, with regard to the President's Executive Order Number 8802, and the Committee established by Executive Order Number 9346; namely, I am guided by considerations not of favor or altruistic sympathy toward any particular racial group or groups, but by the conviction that proper legislative safeguards in the matter of employment discrimination is a matter of public policy and of the general good.

My approach to this matter may be somewhat different from that of most of the others who have spoken or will yet speak before this Committee. I am looking at this matter as a clergyman, and more particularly as a clergyman who has devoted a good part of my life to direct work in the field of pastoral ministration and of educational work for America's largest racial minority group. I do not speak here in a solitary capacity, but the point of view I present is that shared by a great number of other clergymen of my own religious body who are engaged in like occupation. Though the principles I propound relate specifically to the Negroes, they apply equally to all other racial or religious minorities.

The Catholic priests in the United States who are engaged in missionary and educational work for the Negro are, for the most part, an exceptional body of men. They have been entrusted with this type of ministry by their Church because of their strength of character, their breadth of view—and their solid and prudent judgment. The question of employment opportunity for the Negro is one which is today most constantly mooted when these men confer with one another upon their common problems. These men are not enthusiastic, nor utopian idealists, nor revolutionaries, nor seekers of position and political influence. They are hard, sober realists, in daily contact with the sordid facts of human existence. They are constant witnesses of the disorder created by mass migrations during and even preceding the present war effort. They are keenly alive to the havoc which disordered group relations are bound to effect in our large cities in every part of the country. In certain cases their parish rectories have had to serve as actual sanctuaries of refuge for members of their own flock, in personal danger from lawless mobs or lawless officers of the law. They are not interested in

any proposition, legislative or otherwise, which serves merely ulterior ends. Their position is too responsible, and their general philosophy of life and government is much too realistic to permit of any such leanings.

THREE PROPOSITIONS

The sober and settled conclusions of most of these clergymen, certainly of all whom I know who have given any careful thought to current social problems, may be summed up in the following three simple propositions:

1. The question of racial discrimination in employment opportunity is a national question, and must be treated on a national basis, particularly where it concerns employment which has a national affection.

2. Some type of legislation, such as is herein proposed, is necessary for our general social stability now; but enormously more necessary in view of the impending postwar situation.

3. If such legislation is not provided, such as is now laid before Congress, the door will be laid wide open for the worst type of revolutionary agitation.

The preceding propositions are not matters of profound or subtle philosophy; they are not special pleading for any preconceived cause; they are simply the common-sense conclusions of common-sense, practical men, who have learned by hard experience some of the lessons of cause and effect in public affairs.

If you ask me the reasons for

such conclusions, I may briefly explain them as follows:

1. It is impossible to isolate the entire question of racial or religious discrimination, and confine it to certain areas or regions of the United States. No body of men are less favorable to the idea of extending needlessly the regulatory powers of the central government than are the Catholic clergymen of the United States, and I believe the same applies to a great proportion of the clergymen of other denominations as well. Certainly matters which concern only local conditions should be handled locally, and I personally, as a friend of an intelligent application of the sound doctrine of States' rights, would consider it a misfortune if the national government were to be burdened, or were to burden itself, with the onerous task of providing for all types or areas of racial or religious discrimination those legislative safeguards which are properly the office of the individual states.

The phases, however, of the unemployment problem which are contemplated by these bills, are matters which it is utterly impossible to handle adequately on a merely local basis. Regional and State lines are broken down when it comes to employment in government concerns or great national industries which are subject to government contract or control. The policies set in any one part of the country have an immediate and direct influence upon those of every other part. We may not wish this, approve of it or

like it, but such is the fact, through the intercommunication of every part of the Nation with every other part today.

A policy of racial or religious employment discrimination is like a contagious disease, it leaps from one region or city to another. Families of migrants are spread from coast to coast, and people of the same local community are scattered over the entire country. One need but page through the findings of the Tolan Committee, especially where it dealt with the problem of Negro and other minority migrants, to see how fruitless and futile is the effort to confine to one region the example and influence of unfair employment practice in any one unit of a national labor organization, a nationally known industry, or a government enterprise.

Catholic clergymen have come to learn that it is impossible to confuse or bluff not only the more alert and educated but even the ordinary masses of the Negro people on these points. They clearly see through the sophistries which would try to deny such patent matters of common daily experience. They clearly see the contradiction which exists between the total neglect of State lines and regional lines in the thinking of the majority group in the matter of business or governmental enterprise, and the artificial importance attached to the same lines when it comes to the vindication of elementary human rights.

2. The social stability of the

Nation is, in the last analysis, the social stability of its individual families. The reason why Catholic clergymen, like many of their brethren among the clergy of other religious groups, feel so strongly upon the need of proper safeguards in the matter of equal employment opportunities is that their pastoral labors are immediately and constantly concerned with the welfare of individual families. These employment discriminations on racial or religious grounds poison family life in its very foundation. They are inimical to the measure of economic security to which every family is entitled and which is necessary for the support of its physical existence and the proper upbringing of its children in order, decency and morality. The unfair practices which these bills attack are abuses which are laid squarely upon the threshold of the clergymen who attempts to grapple with the vast mass of disorder, crime, religious and literary illiteracy and inward spirit of discontent and revolt which are the grim fruit of the seamy, undemocratic side of our democracy, the effects of racial and religious prejudice.

The only way by which still greater disorder can be averted and a path traced toward the stabilization of our rapidly changing centers of population is through the development of sound family living in soundly organized neighborhoods. The elimination of job insecurity on racial and religious grounds is not a panacea; it is not a

cure-all for moral or social ills. But it clearly is a removal of the principal obstacle to such sound family living and the stable employment upon which any healthy neighborhood policy is based.

LEGISLATION AND PUBLIC OPINION

Again, neither I myself nor any of those in whose name I presume to speak regard any type of legislative action as an automatically operative force for good. Obviously legislation is powerless unless supported by some degree of healthy public opinion. But public opinion, on the other hand, is weak and ineffective unless legislation backs it up in those matters which are obviously the law's own province. Legislation of the type proposed in these bills is itself of an educative character. The administration of this proposed commission from its very nature implies the investigation, discussion and resolution of those problems which would otherwise rest confined to the studies of a few experts. It means the laying before the general public of the real facts, it means a brake on rumors and unfounded allegations, for the proposal works *against* unfounded accusations quite as much as it works for the vindication of justice, where the allegations are true.

3. Some may fear this proposed legislation on the ground that it would, as they say, open the door to the raising of issues which would otherwise lie dormant. My comment upon such an objection is that the Commission,

if conducted according to the spirit of the bills which are before the House, would have the contrary effect.

If no such Commission is provided, in the present state of our domestic society, there is no adequate means at hand for tracking down and investigating the rumors or accusations of employment discrimination which are bound to occur. Since such discrimination is, and has been pointed out by testimony from other sources, a frequent fact, since it arouses profound and lasting resentment among industrious and patriotic citizens, since its very existence is in violent conflict with all that the United Nations stand for in their combat with European racialism, no amount of ignoring can stifle that overwhelming demand for action to be taken that will have a restraining effect upon so manifest an abuse.

The demand for this Commission is not going to cease with the possible defeat of legislation in its behalf. That demand, I feel sure from all that I have observed of the progress of the popular interest in the FEPC, will continue to increase. If no outlet is provided for this legislative demand, the fuel is thereby afforded for the continued maintenance of a state of racial discontent, verging on racial despair, which is the unhealthy breeding ground of any and every type of destructive and disintegrating movement.

I consider the issue of whether or not this legislation shall be passed as no ordinary issue. The continuance

and development, on more constructive and on more solidly authorized lines, of the safeguards provided by the President's Committee on Fair Employment Practice, has become, for millions of members of minority groups in the United States, the acid test of whether or not these same groups are to be formally and officially assigned to a second-class citizenship in our Republic. The cause which the present FEPC and the future congressional Commission represent is not a matter of racial patriotism or group solidarity, however meritorious or justified such group sentiments may be. It is a matter which concerns not the welfare of this or that group, but of the social stability of the Nation as a whole. We are all interested in this matter of safeguarding equal opportunities. When it is denied

to any one group, it is denied to all the Nation, it is sooner or later to move, with inexorable force, in the direction of our own homes, our own children, our own personal security.

It is for these and for many other pertinent reasons that I thank the Committee on Labor for this opportunity to express before them those beliefs and sentiments which are those of so many leaders among the clergy of my own group, of disinterested, conservative, prudent men and women of every group, racial and religious, minority and majority. It is my conviction that those reasons will prevail, and my confidence that our Congress will in this, as in so many other matters, fully prove the fidelity of its trust with the American people.



English Wedding

Americans who get married in England will find the ring ceremony slightly different from the ritual followed in America. In England the priest blesses not only the ring but also gold and silver, whether coins or in another form. Here in the United States, the bridegroom puts the ring on the ring-finger of the bride, saying, "With this ring I thee wed, and I plight unto thee my troth," and the priest adds, "In the name of the Father, and the Son, and the Holy Ghost; Amen."

In England it is done this way: First, the bridegroom gives the gold and silver to the bride, saying: "With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow." Then the bridegroom places the ring on the tip of the thumb of the bride's left hand, saying, "In the name of the Father;" then, on the first finger, saying, "and of the Son;" then on the second finger, saying, "and of the Holy Ghost;" lastly, on the third finger, saying, "Amen."—*The CATHOLIC VIEWPOINT, Springfield, Mass. July, 1944.*

The Church and True Democracy

HAROLD GLUCK, PH.D., J.D., J.S.D.

*Reprinted from The APOSTLE**

IN the Declaration of Independence there is a famous statement that at one time every school boy in this land knew by heart. It reads: "We hold these truths to be self-evident: That all men are created equal and are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." In our eagerness to talk about the Four Freedoms, let us never forget this important statement.

What I should like to show is something that is not very well known by many people. Not only is this declaration in accordance with Catholic Doctrine, but you can actually find the same philosophy expressed by the Church Fathers before the Declaration of Independence came into existence.

What is there about the creature we call man that he should be entitled to make such a claim to rights which even the State itself cannot take away from him? The great Thomistic scholar Maritain has concisely summarized the problem by asking three questions: "What is man? Why is he made? What is the end of human life?" Only by answering these questions can any discussion about unalienable rights have any sense.

We may ask what it is in man which makes him specially different from other things? The answer of St.

Thomas is that man possesses reason and will, and therefore moves himself to his end and has domination over his actions. If we examine other things, we find that they have but natural inclination or appetite, while man has rational inclination. Man can see the end before him both as an idea and ideal and he can determine himself by this ideal as a final cause. Father M. C. D'Arcy, S.J. aptly puts it in this manner: "He, so to speak, projects himself before himself and has to try to be the perfect man he sees he ought to be. In this he is distinct from all that is irrational."

The late Father George Bull, S.J. once declared:

Man, as a member of civil society, is not really distinct from the creature who came from God and must go back to God along a road clearly determined by the due order. Civil society, important as it is for the perfection and development of human life, is yet only a part of the grand total of life, and, like every part, must stay in its proper place, as determined by the due order. In a word, there is a grand constitution in the nature of things which is the fundamental law of man's direction to his destiny and every activity of man must be in accord with it, or be declared "unconstitutional" in a sense which the lawyers seldom, if ever, use.

St. Thomas wrote a treatise on government years before the Founding Fathers set foot on this land. This

*23715 Ann Arbor Trail, Dearborn, Mich., May, 1944.

treatise was written for the King of Cyprus, but the identity of the particular King of Cyprus to whom it was addressed is not established with certainty. According to Zeiller, the most probable opinion is that it was Hugo II of the House of Lusignan, a young prince who died in his seventeenth year (A. D. 1267) at the time when St. Thomas was teaching in Rome, previous to his last sojourn in Paris. The king has long since been forgotten, like many other earthly rulers, but the basic words of the Angelic Doctor live on . . . and will live on.

In *De Reginime Principum*, St. Thomas lucidly shows that:

Now, man has an end to which his whole life and all his actions are ordered; for man is an intelligent agent, and it is clearly the part of an intelligent agent to act in view of an end. . . . We must form the same judgment about the end of society as a whole as we do concerning the end of one man. . . . Therefore, since man, by living virtuously, is ordained to a higher end, which consists of the enjoyment of God, as we have said above, then human society must have the same end as the individual man. Therefore, it is not the ultimate end of an assembled multitude to live virtuously, but through virtuous living to attain to the possession of God.

The moment we see that the final end of man is union with God, we clearly comprehend that the Creator must have given man certain rights so that he can attain this union and that these rights are unalienable. Re-read that statement from the Declaration of Independence and see how it accords with this interpretation. Let us now go a step further.

ETERNAL LAW

If man is to have unalienable rights and these are given to him by the Creator, then there must by the necessity of the situation be a law that is beyond the power of the State to change. Briefly, you can't have unalienable rights without admitting an eternal law!

In the *Summa*, St. Thomas discusses this matter. The eternal law is the whole plan of the universe as it exists in God, who himself created it. "So then no one can know the eternal law, as it is in itself, except the Blessed who see God in His Essence. But every rational creature knows it in its reflection, greater or less." St. Thomas defines law as "an ordinance of reason for the common good, made by him who has care of the community and promulgated."

At this point it is apparent why the Catholic Church is opposed to any totalitarian concept of state in which the State is set up as the supreme arbiter of the lives and destiny of human beings. It could have no other choice but to do so. Actually, if such a state were set up, as for example the Nazi State, conflict would have to come, as it did come in Nazi Germany. How sharp and clear are the words of Pope Leo III when he warns us:

Lawful power is from God, and whosoever resisteth authority resisteth the ordinance of God; wherefore, obedience is greatly ennobled when subjected to an authority which is the most just and supreme of all. But where the power to command is wanting, or where a law is enacted con-

trary to reason, or to the eternal law, or to some ordinance of God, obedience is unlawful, lest, while obeying man, we become disobedient to God. Thus, the effectual barrier being opposed to tyranny, the authority in the State will not have all its own way, but the interests and rights of all will be safe-guarded—the rights of the individuals, of domestic society, and of all the members of the commonwealth; all being free to live according to law and right reason; and in this, as we have shown, true liberty really consists.

All men are created equal! Not in the physical sense, for some men are stronger than others. Not in the mental sense, for some have more intelligence than others. But all men are created equal in the sense that each has a soul, that each man has a personality that is entitled to grow and develop and which we should respect. In the eyes of the law, all men are equal because neither station nor wealth should be influential in any just system of law. All men are equal in the Catholic sense which recognizes the brotherhood of Christ. A man is a man whether he be white, black, brown, yellow or any other mixtures that can distinguish him. A man is a man whether he be Pole, German, French, Italian, Catholic, Protestant or Jew.

Once you accept the fact that all men are equal, many consequences flow from this admission. There can be no superior Race, no *Herrenvolk* who claim a Divine mission to rule other people. Here is a fundamental stone without which the house of Democracy cannot be built. St. Augus-

tine enunciated it so clearly that it has stood for centuries as the essence of the problem of Government. He simply pointed out that "since all men are created equal the right for man to command men cannot come except from outside humanity." It was amplified perfectly by Robert Bellarmine, who could blast any claim of Divine Rights of Kings to Rule with the same clarity that can blast the Divine Right of the Nazis to rule, with the statement: "But Divine law gives this power to no particular man, therefore Divine Law gives this power to the collected body."

Suarez continues the line of thought with remarkable clarity. He knew, it would seem, the very thought that was to be expressed in the Declaration of Independence. Let's go back to it again and repeat to ourselves that "all men are created equal" with a right to "life, liberty, and the pursuit of happiness." Suarez tells us that "Liberty, rather than slavery is a precept of natural law." His reason is simple: "Nature has made man free in a positive sense, so to speak, with an intrinsic right to liberty, whereas it has not made them slaves in this positive sense, properly speaking." When Suarez studied, the atmosphere was of course permeated, as it should properly be, with the teachings of St. Thomas. Suarez in his preface to his *De Legibus*, states:

For just as theologians should ponder concerning God for many other reasons, so also should they ponder concerning Him,

for this reason: that He is the final end toward Whom rational creatures tend and in Whom their sole felicity consists. It follows, then, that sacred doctrine has this final end in view, and that it also sets forth the way to attain that end; since God is not only the end and, as it were, the goal towards which all intellectual creatures are drawn, but also the cause whereby the goal is reached.

SPIRIT OF DEMOCRACY

The time has come for Catholics to realize definitely that the spirit of Democracy as found in our Declaration of Independence is not only in accord with Catholic thought, but actually derives its power from such thought. We know that Jefferson, James Wilson and others were influenced by writings which depended on the thoughts of Bellarmine, St. Thomas, Suarez, and other Scholastic philosophers. America is truly a Christian Country because its very creative thoughts are Christian thoughts. As for the Four Freedoms which will make for a better life, we can see how

clearly St. Thomas met a similar situation when he gave advice to that young ruler. Commenting on this advice Professor Cook said in a burst of admiration: "Aquinas is perhaps the first advocate of social legislation as a main function of the state." What powerful words St. Thomas spoke as he said:

As the life by which men live well here on earth is ordained as a means to the end of that blessed life which we hope for in Heaven, so too whatever particular goods are procured by man's agency whether wealth, or profits, or health, or eloquence, or learning are ordained as a means to the end of the common good.

We are in a fight for a better world and a true democracy, and after the fight is over, there begins the toil to carry into realization the dreams for which people have lived and died, toiled and suffered. And in the planning as in the fight, the Catholic Church continues on its mission. And part of this mission is to spread the true understanding of man. For without it, we can never attain the goal of True Democracy.



Ave Maria Hour

The Ave Maria Hour, weekly radio program sponsored by the Franciscan Fathers of the Atonement, Graymoor, New York, is celebrating its tenth anniversary. The program originates at Station WMCA, New York, is broadcast by 112 stations and is relayed to Central and South America and to American troops in the Canal Zone and Alaska.

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Statement on Inter-Faith Cooperation

BY THE HIERARCHY OF TEXAS AND OKLAHOMA

SINCE the time of the great Leo XIII our Supreme Pontiffs have recognized the need of organized collaboration by all men of good will for an effective transformation of human society in the field of political, economic and social well being. The temporal order is not alien to the Divine mission of the Church; it is an integral part of it. The Pontiffs call for a united crusade against the dangers that threaten our common humanity. They welcome to this crusade "all who believe in God, those multitudes of just souls, even those alien to the Catholic Faith, those for whom Mother Church laments as separated brethren."

Those who collaborate in this crusade for God and humanity will be religious men and women who believing in God and loving Him, will love also their fellow men. They will not engage in debates or conferences on religious doctrine and worship. They will know and declare that religious and moral principles are the basis of peace and right order. They will unite for the common good, for the practice of justice and charity. They will also find themselves united by the consciousness of common danger and a grave threat to all that makes life worthwhile.

Having before us the frightful picture of humanity at war against itself, realizing the dark uncertainties of tomorrow, conscious of the dreadful evils, spiritual and social, that now press upon our people, remembering most of all the urgent summons of the Holy See for generous cooperation by men of various faiths, we call upon our people to put away the spirit of apathy in matters social, civic and economic to the end that all of us may work together to re-establish as the basis of human freedom and happiness the law of justice and charity, the law of nature and of nature's God.

It is to be regretted that a world conflict had to be waged to defend humanity from the dark tyrannies of slavery but war is a devastating thing and even though thinking men have recaptured the idea of human dignity as an alternative to chaos, war cannot build the natural law or the law of nations; war cannot create organized world cooperation; it will not abolish political corruption and economic injustice; it will not establish good will in the hearts of men. The reconstruction of human society requires affirmative, wholehearted and intelligent study, planning and collaboration by men and women who believe in God and love him. We can cooperate in

this work of reconstruction without in any way compromising our religious principles or diminishing our loyalty to discipline.

Our collaboration with men of good will must be organized and fortunately there are among us numerous societies and groups deserving of our support. Many intelligent citizens are studying and laboring to establish enduring peace; others are planning helpful social legislation greatly needed in our time. Problems of health and recreation are being analyzed, and the needs of industrial and agricultural workers are being studied. Discussion clubs and open forums are available everywhere. The National Conference of Christians and Jews—a civic organization—seeks to overcome bigotry, to draw citizens together in the bonds of fraternal charity, to protect the rights of all men sincerely to believe and practice what God has taught without punishment or persecution and to create a spirit of good will and fair play in the sense that a man's dignity and personality must be respected even if his religion cannot be accepted. Every thoughtful man, every good citizen should support such objectives.

Without the cooperation of all men of good will our Catholic people are confronted with a Herculean task in their effort to rebuild a broken civilization. Our plan of social reconstruction and our program for international peace are accepted in principle by many of our non-Catholic friends. They too have something to offer which deserves our sympathetic interest. For the sake of God and humanity let us continue and extend collaboration with all good Americans in those worthwhile movements that are calculated to hasten the day of enduring peace, of justice, charity and good will. The Supreme Pontiff summons all of us to a crusade. For Catholics this is a command.

(Signed) MOST REV. ROBERT E. LUCEY, *Archbishop of San Antonio*; MOST REV. JOSEPH P. LYNCH, *Bishop of Dallas*; MOST REV. CHRISTOPHER E. BYRNE, *Bishop of Galveston*; MOST REV. EMANUEL B. LEDVINA, *Bishop of Corpus Christi*; MOST REV. FRANCIS C. KELLEY, *Bishop of Oklahoma City and Tulsa*; MOST REV. SIDNEY M. METZGER, *Bishop of El Paso*, and MOST REV. LAURENCE J. FITZ-SIMON, *Bishop of Amarillo*.

Education and Reality

Rt. REV. MSGR. GEORGE JOHNSON, PH.D.

ANY moment in the history of a nation has its prevailing mood, and the clue to that mood may often be supplied by the wide use of a particular word. If the word is spoken freely, if it spreads itself on every printed page, if the great, the near-great, and the not-so-great roll it unctuously on their tongues and find delight in the sound of it, one may conclude that it expresses an attitude that is presently popular. It is the tone to which the mood of the moment is pitched.

Currently, it would seem that such a function is being performed by the word "realism." We hear it constantly. We are counselled to arrive at conclusions about things in general, and about the present state of human affairs in particular, in a realistic manner. We ought to be realistic about the war, realistic about the peace, realistic about matters social and economic, realistic in the sphere of domestic relations, realistic about the truth, realistic about morals. Statesmen are admired because they are realistic; plans and programs are acclaimed because they are based on realism. In realism we are counselled to vest our hopes for the future.

Now realism is an old word and has had many meanings at many times. It has different meanings in different contexts. It reminds the philosopher of the perennial controversy concern-

In the course of delivering this Commencement Address to the Graduating Class at Trinity College, Washington, D. C., June 5, 1944, Monsignor Johnson was stricken and died almost immediately.

ing the nature of ideas. In art and letters it is the rallying point of those who champion fidelity to nature and actual life as against the romantic, the subjective or the sentimental. In education it labels the point of view of those who want schooling to be practical rather than academic and theoretical. By and large, it stands in contradiction to the ideal, the abstract, the visionary. It is often used as a synonym for common sense.

In its contemporary context, however, its connotation is somewhat different. At the least, it is disturbing; at the most, ominous. For what realism seems to mean today is the inclination to sacrifice principle for expediency, to capitulate to circumstances, to permit the end to justify the means. It implies the acceptance as a satisfactory philosophy of life and living of the doctrine that whatever works is for that reason justified. It amounts to the apotheosis of the law of tooth and claw, the furling of the standards of immutable truth and justice. It is content to make the most of a bad bargain. It is impatient of dreams that may never come true, of aspirations that court disap-

pointment, of hopes that soar aloft unto the heights. It is content to remain mired in the turgid slough of cynicism.

When we find it difficult to square the noble ideas of the Four Freedoms with arrangements and accommodations that seem to negate them, we are told to be realistic. When we ask questions that are prompted by our assumption that justice and right must prevail in the affairs of nations, even as in the affairs of individuals, we are told to be realistic. When we speak about the rights of small nations and confess that we cherish a prayerful hope that out of all the horror, the waste and the destruction of war there will emerge a world in which the weak will not be at the mercy of the strong, we are told to be realistic. When we are a bit dismayed because we think we see emerging out of the welter of world-wide confusion something like the recrudescence of old imperialism under new forms, we are told to be realistic.

THE NEW REALISM

You are utterly unrealistic if you try to envisage an economic order based on men's love for one another rather than on some compromise with greed and lust for power. You are utterly unrealistic when you voice the conviction that personal morality should be founded on a zeal for virtue rather than on a fear of the consequence of vice. You are utterly unrealistic if you decry what you consider to be the deg-

radation of the arts and refuse to accept ugliness for beauty in music, in painting and in literature. You are utterly unrealistic if you cling to any interpretation of human nature that does not circumscribe itself by the physical and material.

I am not saying that this new realism is universally accepted in the land nor that it has succeeded in destroying the idealism that has always been in some degree an American characteristic. That idealism is born of faith in man's origin in God, and it can never be completely stifled. After all, history keeps obtruding itself; it is too late to falsify the record of the glorious accomplishments of the saints, the seers, the statesmen and the soldiers who in every age and in every clime have refused to be realistic. We can be grateful that St. Paul was not a realist when he faced perils in the city, perils in the wilderness, perils in the sea, to preach the Gospel of a crucified God. Copernicus was not a realist, nor was Shakespeare, nor Newton, nor Pasteur, nor Marconi. Raphael was not a realist, nor Beethoven, nor the builders of the cathedral of Chartres. Jefferson was not a realist, nor were the other Founding Fathers. Thank God, no realist commanded the American army at Valley Forge, no realist directed the destinies of the nation when Sumter fell.

Unfortunately, however, too many people nowadays, particularly in our own country, have been nursed on an intellectual diet that lacks those ele-

ments which are necessary for long-range vision and for developing the fortitude that is ready to accept present defeat as the condition of ultimate victory. They have been indoctrinated with theories of life and living that chain them to the earth. They refuse to lift up their eyes to the mountains in quest of salvation. They see man's destiny circumscribed by the here and now and they give honor to no other God than the Caesar of their own potentialities. They are enamored not of the law of God according to the inward man, but of the laws of nature; and they prefer to adapt themselves to an outward ordering of human affairs based on what they like to call scientific planning. In metaphysics they are materialists, in morals they are pragmatists, in religion they are secularists, in the common parlance of the day they are realists.

If they but knew it, the realism they cherish is essentially unreal. They are presently occupied with the shadows and the substance has eluded them. They have mistaken the symbol for the symbolized, the clue for the solution. Immersed in the visible, they disdain the invisible. They refuse to have God in their knowledge and, as a consequence, have cut themselves off from the root of all reality.

For reality exists in God and comes forth from God. He is the eternal source whence all things flow; without His sustaining power all things would vanish into nothing. The adequate answer to every human question,

be it philosophical or scientific, or social or economic or political or aesthetic, can be found only in the mind of God.

In the heart of the fool there sounds stridently his own voice telling him there is no God. A fool he is and a fool he will remain until he gives up trying to drown out another voice that whispers in the depths of that same heart, the voice of the God who made him and fashioned him and formed him, the voice of the God to Whom he belongs and apart from Whom there is no substance, no reality to his life and living.

There is one great central fact in the universe, an eternal fact, a fact which can never be gainsaid. It is a fact that, unfortunately, some will always find to be a stumbling-block and others will try to dismiss as foolishness. That Fact is Jesus Christ. He is the beginning; He is the end. He is the truth; He is the way; He is the life. He is God made manifest to man. He is more than just a reality. He is reality itself.

The reality that is Jesus Christ is the definition, the very heart and soul, of the education you have received. It is the reason for this college. Catholic schools exist for the purpose of teaching the truth that is in Christ Jesus, Our Lord, and teaching all truth in relation to that truth. Apart from that all other truth is meaningless. Christ is the Light of which all other light is but a reflection; where it does not shine, there is darkness.

Outside the Church education becomes increasingly a stranger to Christ and the things of Christ. It has lost all understanding of the meaning of the supernatural. Absorbed in the human, it neglects the Divine. It exalts the practical and is impatient of the speculative. It talks about the good life, but it talks about it in terms of earthly security and satisfaction. It has some interest in Christ as an historical personage and in Christianity as a social or cultural movement. It knows nothing of Christ as a determining force in human society, as the eternal and abiding reality.

Now secular education is a powerful factor in the life of the nation. It is making us the kind of people we are becoming. It has great resources of wealth and talent and equipment at its command. In comparison our Catholic effort seems weak and utterly inadequate. We have our moments of dismay, at times even of discouragement.

The odds against us seem so tremendous. We are out of tune with the times; we are in conscience bound to keep out of tune with the times. The temptation comes to accommodate ourselves to circumstances, to yield a bit here, to make a compromise there. The reality to which we are committed has a way of seeming very unreal when faced with the realities the world cherishes. We are different. We must be different, and being different can be very uncomfortable.

Too often we are forced to admit that the prospect of being forever dif-

ferent is too galling for some of our graduates to face and we find them after a number of years being very realistic and not taking their religion too seriously. They still profess to be Catholics, but their deeds—their economic deeds, their political deeds, their artistic deeds, their literary deeds, their domestic deeds—reveal that whatever their lips may say, their hearts are far from Christ. They have become too realistic to be governed by reality.

EDUCATION INTO CHRIST

We still have a lot to learn about education into Christ in a world that knows not Christ. (*It was at this point in his address that Monsignor Johnson was stricken.*)

It is by no means a simple matter to develop in the hearts of the young a zealous loyalty to the unchanging when they have to live in the midst of change. It is by no means a simple matter to impress upon carefree youth the necessity of building up the reserves of fortitude they will need for the daily martyrdom of living a Christian life in an atmosphere in which Christianity is unfashionable. Of course, we are not working alone. There is always the Grace of God and the guidance of the Holy Spirit. We succeed more often than we fail. Yet our success should not and does not blind us to our failure.

The responsibility does not fall exclusively on the school. It should be kept in mind that no one can really educate anyone else. Schools and

teachers may guide and direct, but in the long run every individual educates himself. We rejoice with these graduates on the completion of their work. We honor them in solemn ceremonial as we present them with their diplomas. We have done all we could for them.

Perhaps our all has not been quite enough. Yet, be that as it may, your future success or failure will be fundamentally your own doing. If you have made the most of your opportunities, and continue to make the most of your opportunities, provided these are opportunities for the love and service of God and your fellowman, your lives will be successful. You will be increasingly strengthened with might according to the inward man and will intensify by your faith and service the reality of Christ in the world. On the other hand, if you have hitherto preferred the unreal to the real, if you have lived according to the canons of selfishness and compromise, if Christ to you is nothing more than a shadowy ideal or the rallying point of sentimental devotion, you will succumb very readily to the realities which the world cherishes and trusts.

The responsibility of a Catholic graduate is to make her contemporaries increasingly conscious of Jesus Christ, to insinuate Him into society. This she does by making Him real in the circles in which she moves, by living as Christ would live in her.

The realist is impatient with creeds and symbols. He claims they have no functional value. It is incumbent upon the Christian, particularly if that Christian has had the advantage of a college education, under Christian auspices, to prove that he is wrong. Our creed is not just a series of empty formulas strung together. Our symbols are not vain window dressing. We are what we believe, and the signs of our Faith are the signs of our character.

The noblest of all our symbols is the Cross. Christianity is so utterly unrealistic as to teach that the only way to find your life is to lose it. The best, the truest, the most substantial advice that can be given to a Catholic graduate is this: Go forth and die. Die to yourself; die to the world; die to greed; die to calculating ambition; die to all the unrealities that the world calls real. Die and you shall live, and live abundantly.



Prayer

The Christian who prays recollects himself, that is to say, he recovers himself, gathers himself together, frees himself from all useless masters, from all unknown hands, from all fast-holding desires which tear him to pieces and so prevent him from being himself.—*Pierre Charles, S.J.*, PRAYER FOR ALL TIMES, (P. J. Kenedy and Sons).

Prayer

WILLIAM T. COSTELLO, S.J.

*Reprinted from the JESUIT SEMINARY News of the Oregon Province**

PRAYER is easier than falling off a log. To fall off a log, one has first to mount and balance oneself; to pray, one has only to get down!

Prayer is sometimes described in terms that would confuse a Doctor of Divinity. Not of course that it is not proper for ascetical writers to put names to things: ascetism is a science as well as an art and science must invent a terminology and catalogue a content.

But a terminology is not needed in order to pray. Prayer is the most natural thing man can do, for prayer is simply the outflow of the deepest thing in his nature, his creatureship. Far deeper down in man's nature than his color or his size or his intelligence, is his creaturehood. Prayer, looked on as the consequence of this creaturehood, is more natural to man than thinking!

Prayer may be taken in a broad sense to include adoration, contemplation, acts of faith, of love, of reparation, and so forth. We are not speaking of prayer in this broad sense, but of prayer in the strictest sense: of that prayer which is easier than falling off a log.

Prayer in its strictest sense is petition. Prayer is simply asking God what I want. I pray strictly when I ask. The more I ask, the more I pray; the better I learn how to pray.

And let no one say we ought to be ashamed to be asking all the time, or that asking is a very imperfect type of prayer. St. Thomas Aquinas did not think it imperfect; in fact, he is the one who maintains that prayer in its strictest sense is petition.

St. Thomas learned this from Christ Himself. The disciples asked Christ to teach them to pray. He replied: "When you pray, say . . .," and the prayer He taught was the Our Father, a perfect bundle of petitions. Will anyone call it imperfect, or just a beginner's prayer?

God wants us to ask, and the more we ask the better He likes it. Especially the very simple things! In fact, the most perfect (because the most simple) prayer man can ever say is something like this: "Dear God, I am a little worm. Please make my wrigglings always in accord with Your will!"

* Mount St. Michael's, Spokane 14, Washington.



Is Religion Racial?

FRANK H. SAMPSON

*Reprinted from THE RECORD**

RACIALISM is a word which we have heard a great deal during the last few years, since the Nazis made it the basis for their ideology and even decked it out in the trappings of a religion. Not that they invented the idea (did we not hear much not so many years ago of Anglo-Saxon supremacy?); they merely carried out the idea with Teutonic thoroughness and ruthlessness. Nor is the connection between race and religion an entirely new one. For example, have we not often heard that the division of Europeans and Americans into Protestants, Catholics and Eastern Orthodox is really due largely to race? Thus Protestantism is the religion of Teutons or Nordics, as is Catholicism of the Latins and Celts, and Orthodoxy of Greeks.

Usually in the background, and sometimes in the foreground, has been the idea that, as the Nordics were superior, so was Protestantism, and that Catholicism and Orthodoxy were fit only for the not-so-superior Latins, Celts and Slavs. Or, to look at it the other way around, the Nordics showed their superiority by adopting the more "advanced and progressive" Protestantism, whereas the other races, being inferior, were content with "reactionary, obscurantist" forms of religion. How often it has been asserted that the

freedom-loving Teutonic peoples were chafing under the tyranny of Rome and longed to replace the showy, external Rome Rite by a simpler, more spiritual worship.

On the other hand, some Latins—Catholic and even not-so-catholic—have unduly magnified the connection between Catholicism and Latin culture, as if there were some necessary bond between the two. Similarly, Russians have often proclaimed that the Slavic soul was more deeply spiritual than the Western soul, immersed in a multitude of activities, and that Orthodoxy was likewise superior to the activistic, mechanical religions of the West.

One need not be a profound thinker to grasp that such religious racialism is a dagger thrust at the very heart of Catholicism, which claims to be the universal religion. If the Church is Roman, not merely in the sense that its center of unity is at Rome, but because it is the religious expression of the Romance peoples; if it is Latin, not merely in the sense that Latin is its official language, but also because it is tied up with Latin culture, then it certainly is not Catholic. Then that glorious title is as meaningless as is that of Catholic Apostolic when applied to the tiny body of Irvingites. If Nordics or Slavs are above or below

* 450 Hay St., Perth, Australia, April 26, 1944.

the message of the Church, it is not the Church which Christ commissioned to teach all nations.

Of course, science shoots the whole theory of racism quite full of holes, for the so-called races are largely figments of the imagination—being actually a mosaic of racial mixtures. It is nationality, not race, that marks out the Englishman, the Frenchman, and the rest. It is similarity of language more than of blood that unites the Teutons, Celts, Latins or Slavs. I have seen it asserted that there is more Celtic blood in Germany than in Ireland—which may be the literal truth or a slight case of exaggeration; but is hardly an unmitigated falsehood.

But even if these races were really separate and distinct groups, still the theories of religious racialism would not hold water, at least as far as the Catholic Church is concerned. They have a degree of plausibility when applied to the Protestant or Eastern Orthodox bodies, for nationalism is of the essence of many of them. Thus Eastern Orthodoxy is really Eastern. The Church of England is distinctly English in its love of compromise, in its irrational conservatism — retaining old forms while discarding their meaning — and in its dislike of emotion. It is perhaps significant that it has never been popular with the Celtic peoples. Lutheranism is largely confined to the Germans and Scandinavians, and it is a plausible theory that its tendency towards passivity and mysticism of a sort makes it unpalatable

to the more practical and activistic Anglo-Saxons and Latins.

But even in the case of these and similar bodies, there is need for caution, particularly if one distinguishes between their essential and non-essential features. Lutheranism may suit the German and Scandinavian temperament; but the Methodists, Baptists, Pentecostalites and other bodies have made great inroads in the strongholds of the Confession of Augsburg. On the other hand, though even some Lutherans doubted whether their faith could be "translated" into English, Lutheranism has enjoyed great prosperity in America since it has become Anglicised. Anglicanism may fit the English soul like a glove, but a large minority in England and a large majority in the United States and the Dominions prefer to feed in other spiritual pastures. Among the Anglican faithful, a large minority is absorbing Catholic beliefs and practices in large doses and coming back for more. Orthodoxy may not be acceptable to Westerns in its Eastern garb; but there is a marked affinity between it and High Church Anglicanism.

But if religious racialism wobbles as a basis for those bodies which do not claim to be Catholic or universal, it breaks down completely when applied to that Church which calls itself, and is, Catholic.

It breaks down historically, for the Teutonic nations were Catholic for a far longer period than they have been Protestant. The Anglo-Saxon Church,

founded by missionaries from Rome itself, was noted for its zeal for distinctly Roman usages as opposed to the Celtic customs. For a thousand years England was as Catholic as any nation in Europe; yet who will say that St. Thomas of Canterbury and contemporaries were less English than modern followers of the See of Canterbury?

The Scandinavians, the most completely Protestantised of all peoples, were for centuries loyally Catholic. No Waldenses or Hussites or Lollards disturbed the peace of the Church in these lands of the North. Were the compatriots of St. Brigitta and St. Olav any less Scandinavian than their descendants in post-Reformation times? If anything, is not the reverse true, for the Reformation and post-Reformation periods were marked by an influx of foreign influence; so much so that many of the leading families of these lands bear names of German, Scotch or French origin?

What is true of England and Scandinavia is true of other Teutonic lands. They were just as Teutonic before as after the Reformation. The causes for the spread of the movement were political and economic rather than racial. The kings and princes welcomed the change, for it made them heads of the Church as well as of the State. The nobles welcomed it, for they shared in the loot of Church lands. The rising bourgeoisie often welcomed it, for, like "new rich" generally they were anxious to keep up with the times, and

saw, especially in Calvinism, a religion blessing their desire for gain.

Religious racism breaks down not only historically but geographically—not only in the past but in the present. Before the rise of the Nazi, about one-third of the Germans were Catholics, and with the Anschluss with Catholic Austria the proportion has risen. German Switzerland is similarly divided. Nor is this division geographical—between North and South—or racial—between pure "Nordics" and "Alpines," for the religious map coincides neither with latitude nor with race. The real cause for the division into Catholic and Protestant and of the latter into Lutheran and Reformed was the principle "*cujus regio, ejus religio*," which compelled subjects to adopt the faith of their princes.

Most people think of Holland as a Protestant country; but some two-fifths of the Hollanders are Catholics, and among the world's best ones at that. In neighboring Belgium both the Teutonic Flemings and the Latin Walloons are Catholics. But it is the Flemings who are staunchest in their adherence to their Faith; it is among the Walloons that indifferentism and Socialism have made inroads, as among their French cousins across the border. In France one might expect the small but influential Huguenot body to be found principally in the North, especially in Normandy, where there has been much admixture of Nordic blood. But here again facts contradict theories. Calvinism took root in the South—the

North knew it not. Henry of Navarre, the Huguenot prince who considered Paris worth a Mass, came from Bearn in the Pyrenees, not from Normandy. Geneva, not Paris or Rouen, was called the Calvinist Rome.

As for the Celts, they are pretty evenly divided between the two faiths. How explain on racial grounds why the Gael of Ireland kneels at the Holy Sacrifice while his Scottish brother sits in a Presbyterian kirk? Or why Catholics are few in Scotland but numerous among the transplanted Highland Gaels of Canada? It is historical, not racial, reasons which account for these facts, as well as for the fact that whereas the transplanted Bretons of France flock to "Pardons," their brothers in Wales or Cornwall crowd to hear some Methodist revivalist. But the Welsh are not Protestants because they are more freedom-loving than the Bretons or the Irish. Protestant historians admit that long after the Reformation Wales was the most Catholic-minded portion of Britain. Had it not been for the close geographical and political connection with England and also for the neglect of Welsh interests by the ecclesiastical authorities, Wales might today be as firm in the Faith as is Ireland.

Turning to the East, the idea that Eastern Orthodoxy is the religion of the Slavs is not true to the facts. If the Russians, the Serbs and the Bulgars are of this faith, the Poles, the Czechs and Slovaks, Croats and Slovenes, the Carpatho-Russians and part

of the Ukrainians are Catholics. Here again it is the accidents of history that explain why some Slavs follow Constantinople and others Rome.

But even if it were true that they are better suited by an Eastern than by a Western form of Christianity, still it must be remembered that all Easterns are not Orthodox. There are millions of Eastern Rite Catholics. The Uniate who sings the Divine Liturgy in Old Slavonic in a Ukrainian church is just as good a Slav as is his brother across the Russian border who sings it in an Orthodox place of worship.

Teuton or Latin, Celt or Slav—there is no race that is not suited for the message of the Church—there is no race that, having received it, cannot lose it by pride and sin. All peoples can be at home in the Catholic Church without losing their nationality. The Hollander and the Spaniard, the Irishman and the Pole are all loyal sons of Mother Church, yet they are far from being made in the same mould. The Hollander or the Irishman does not adopt the fiestas of Italy or Spain; the Ukrainian is even forbidden to exchange his beautiful and venerable Rite for that of Rome. Rather the Church, like a wise Mother allows her children to develop their individuality, so long as it does not degenerate into individualism. She knows that the steadfastness of the Teuton, the logic of the Latin, the deep religious sense of the Celt, the mysticism of the Slav are all flowers to be cultivated in the Father's garden.

Intolerance in the United States

I SEEMED to sense a somewhat lessened prejudice against Catholics, but I also sensed that this increased tolerance was directed towards Catholics as citizens and not as communicants of the Faith. However, charges that the Church and Catholics are un-American had become less general, probably due to the magnificent wartime contributions made by Catholics. While there is an ever-increasing anti-Catholic propaganda being put out these days with malice aforethought by groups which, for their own aims, desire to belittle the Church's moral influence in the public's mind, it evidently had not reached the persons contacted; yet I did find evidences of the effects of a general anti-Christian propaganda. This anti-religion campaign, waged insidiously, is part of the Communist strategy. Through insinuation, it tries to belittle all formal religion.

On the other hand, I found a considerably increased intolerance of both Jews and Negros. In the Negro's case, the heavy influx of Negro workers due to wartime labor necessities undoubtedly accounted for much friction. Since heavy increases in Negro population usually force colored people to overflow the sections generally set apart for them in places where segregation is practised, the friction often arises from this fact. In many cases I found that prejudiced whites simply could not voice the reasons for their intolerance. In other cases, however, I discovered that many prejudiced whites were striving to strike a formula whereby the Negro could receive the justice due him without changing too much existing conditions.

In the Jews' case, the folks interviewed disclosed an old and deep-seated prejudice. Added to this have been tons of Nazi and Fascist propaganda, plus the all too human desire for a scapegoat or whipping boy when wartime conditions cause inconveniences. Unlike OPA regulations were blamed on the Jews; WPB restrictions were alleged to be the results of vicious Jewish machinations; shortages upon Jewish shop-keepers' shelves—corresponding to similar shortages on Gentile shelves—were due solely, I was told, to Jewish manipulations. A very definite anti-Jewish prejudice—one which holds forth no promise of future good—exists among people who hold little or no prejudice against Catholics and Negroes, and common sense seems unable to prevail against it. Many people in the higher social brackets who seemingly are tolerant and charitable in almost all matters, go off the beam entirely when the Jewish question is brought up. If an organized postwar intolerance springs up, it will probably start out as persecution of Jews and then expand, perhaps to include other minority racial and religious groups.

—H. C. McGinnis in the *PRESERVATION OF THE FAITH*, July, 1944.

SOME THINGS OLD AND NEW

GOD AND HELL

We are taught that God is all good; yet how can you reconcile that with the teaching that God has ordained Hell for certain souls? If God fills the whole universe, is He not in Hell as well as in Heaven?

God is indeed all good. The Apostle Paul said that God is love and who lives in love lives in God and God in him. Yet God created Hell. But the all-loving God did not set a trap for mankind. He did not, being all-loving, set some sly snare to trap those who disobey His laws into Hell. There are some of the sects who have ideas that closely resemble this Divine slyness, but the divinely-revealed religion of God as taught by the Catholic Church gives no countenance to so horrible a doctrine. Only those souls go to Hell who wilfully disobey God's law in a serious matter and die impenitent. By their own free choice, they reject God and choose Hell. They do not go to Hell because God ordained it, but God ordained it because, despite His grace, they so chose. God is all good. But He is also all just.

God is everywhere. Even in Hell His Presence exists. As the Psalmist says—and we are obliged to accept the Psalms as part of the Divine Word of God—"Whither shall I flee from Thy

spirit, or whither shall I escape from Thy face. If I go up into Heaven Thou art there; if I go down into Hell, Thou art there also." Which is a very free translation from the Latin Vulgate.

But the matter in consideration is that the Spirit of God fills the whole universe, and we can conceive of no part of that universe, whether spiritual or corporeal, where God is not. If you find this difficult to understand, it is because of the limitation of human knowledge.

If you deny that God can be even in Hell, then you deny the omnipresence of God. For there is no part of the spiritual or corporeal sphere which can escape the Presence of God. But that does not mean that God is affected by Hell. In other words, a soul cannot enjoy the Presence of God and be in Hell at the same time.

This is a hard doctrine to understand. But we know nothing actually about the Presence of God in Hell, except that the Divine Presence must be everywhere. The Divine Presence is proper to God Himself, and we can form no idea of that Presence from created relationships.

But if anyone denies that in some unfathomable manner God's Presence also is in Hell, then that is heresy: a

very deadly heresy, because it limits the Presence of God only to a certain place or condition. But it has been revealed that God is everywhere.

VATICAN AND THE WAR

I have been much distressed by the broadcasts of various news commentators who attempt to show that the Holy See inclines towards the Fascist Powers. Is there any truth in this?

On July 29, 1940, Radio Vatican had this to say:

The Holy See has declared in the Lateran Treaty that it will take a neutral attitude towards the territorial problems of the nations, and not interfere unless all interested parties, by common accord, make an appeal to the Pope to mediate for peace, in his capacity of a moral and spiritual Power . . . To speak with the necessary competence one must know all the facts, and that is not possible under the present circumstances. As far as acts of inhumanity are concerned, the Pope has often, and clearly raised his voice.

In expounding general principles and their application, the Holy See has never hesitated to denounce Nazi totalitarianism and racial idolatry. For instance, when it replied to a speech by Dr. Ley, in which he proclaimed that "the doctrine of equality of human beings is a most serious threat to the destiny of Germans"; or when in reply to a Spanish attempt to show Nazi doctrine as being based on Christian principles, it retorted with a catalogue of acts of religious persecutions by the Nazis in Austria and Poland and Germany.

The Holy See denied, for in-

stance, various rumors that the German Hierarchy had made certain statements concerning the Government, and it gave full publicity to anti-Nazi charges made by Cardinal Faulhaber and the Archbishop of Freiburg by quoting their words. It has denounced Dr. Rosenberg's attempt to supersede Christianity with his so-called "national religion" while Rosenberg was Hitler's official educator of German youth.

In regard to France, Radio Vatican issued broadcasts about the New Order, of which the broadcast sent out on February 14, 1941 is a typical example:

There is an order of slavery and death quite unsuited to the whole of humanity. Is that what those who talk about new orders mean? There is much talk of God. Does this talk refer to the Creator of human and divine laws Who can be relegated to His own place while mankind is left to its own devices? Or is it intended to create a terrestrial order without reference to God? Such an order, for instance, as the retrogression to slavery?

Take notice here of the direct silence of Radio Vatican when, after the Nazi invasion of Russia, an attempt was made to stir up an alleged "crusade" against Moscow.

ANGLICAN EPISCOPAL CONVERTS

I understand that Dr. Frederick Joseph Kinsman, former Bishop of Delaware, is the first and only Bishop of the Protestant Church to become a Catholic. Can you give me any information on that?

Dr. Kinsman, who holds the degree of D.D. from the University of Oxford, was not at all the first bishop of the Anglican Church to make his submission to Rome.

The first bishop of the Protestant Episcopal Church in the United States, so far as we know, to become a Catholic, was Dr. Levi Silliman Ives, who was Bishop of North Carolina. This remarkable man was born at Menden, Conn., in 1797 and died in New York in 1867. He was a profound adherent of the Oxford Movement and an outspoken champion of the rights of the colored people after his episcopal appointment to North Carolina. In that State he founded a religious brotherhood, which he called the Brotherhood of the Holy Cross. But the low church element amongst the Protestant Episcopalians was too much for him. He was arraigned before the convention of the Protestant Episcopal Church, and eventually the brotherhood was dissolved. Then, in 1852, Dr. Ives went to Rome, and there he was received into the Catholic Church by Pope Pius IX himself.

But probably the first bishop of the Anglican Church to be received into communion with the Roman See was Dr. Godfrey Goodman, who was Bishop of Gloucester in England, during the reign of James I.

In 1643 his episcopal palace was pillaged by the troops of parliament, and some time after, Dr. Goodman was deprived of all his episcopal emoluments. So he withdrew to a small

estate in Wales, and it was about this time that he was received into the Church. Dr. Panzani, the Papal Agent to England, said of Dr. Goodman in 1635, that the Anglican bishop was accustomed to recite daily the Divine Office from the Roman Breviary.

These are the converts from the Anglican episcopate. The late Monsignor Robert Hugh Benson was the son of the Archbishop of Canterbury. Monsignor Ronald A. Knox, who is still living, is the son of the former Bishop of Manchester—a divine of extreme low church ideas.

HOSTAGES

What is the Catholic point of view, if any, regarding the execution of hostages?

The execution of hostages, except amongst barbarians, has not been practiced until this present war—certainly not for many centuries. A great many people, when reports of the shooting of hostages were first circulated, put these reports down as just so much propaganda. Unfortunately, they are not propaganda, since the executions have been advertised abroad and boasted of by their perpetrators.

These executions are in fact murder, as is always the case with the direct killing of innocent persons. One of the most learned and distinguished moral theologians of our time, Father Arthur Vermeersch, S.J., has gone into the question in his book *Theologia Moralis*. "It is never lawful," he says, "for the public authority, either in

peace or in war, to kill by direct act an innocent person, or to exact vengeance from innocent persons, such as hostages, for the offenses of others."

Now while the Civil Authority may have the right to execute those proved to be criminals, that Authority has no power whatsoever to put innocent persons to death. Thus Father Vermeersch condemns the execution of hostages. And the President of the United States was simply quoting this doctrine when he said that "long ago civilized peoples adopted the basic principle that no man should be punished for the deed of another."

What has been going on in the occupied countries is a direct and wilful contradiction of these principles. The invaders do not claim that guilty men and criminals are executed, nor is it maintained that there is any com-

pliance with forms of law. Innocent people are put to death because the perpetrators of certain criminal acts cannot be found. So this execution of hostages is plain murder.

Hostages are held by a conquering Power as a pledge for the accomplishment of promises made by a conquered Power. A hostage is in fact a pledge held as security for the fulfilment of certain conditions. Hostages are not held as being responsible for the acts of the government to which they owe obedience.

Summed up, the Catholic view regarding the execution of hostages is that these executions are prompted by failure of the Civil Authority to find the persons guilty of a certain crime, are inspired by malice—and are just plain murder. *Quod erat demonstrandum.*